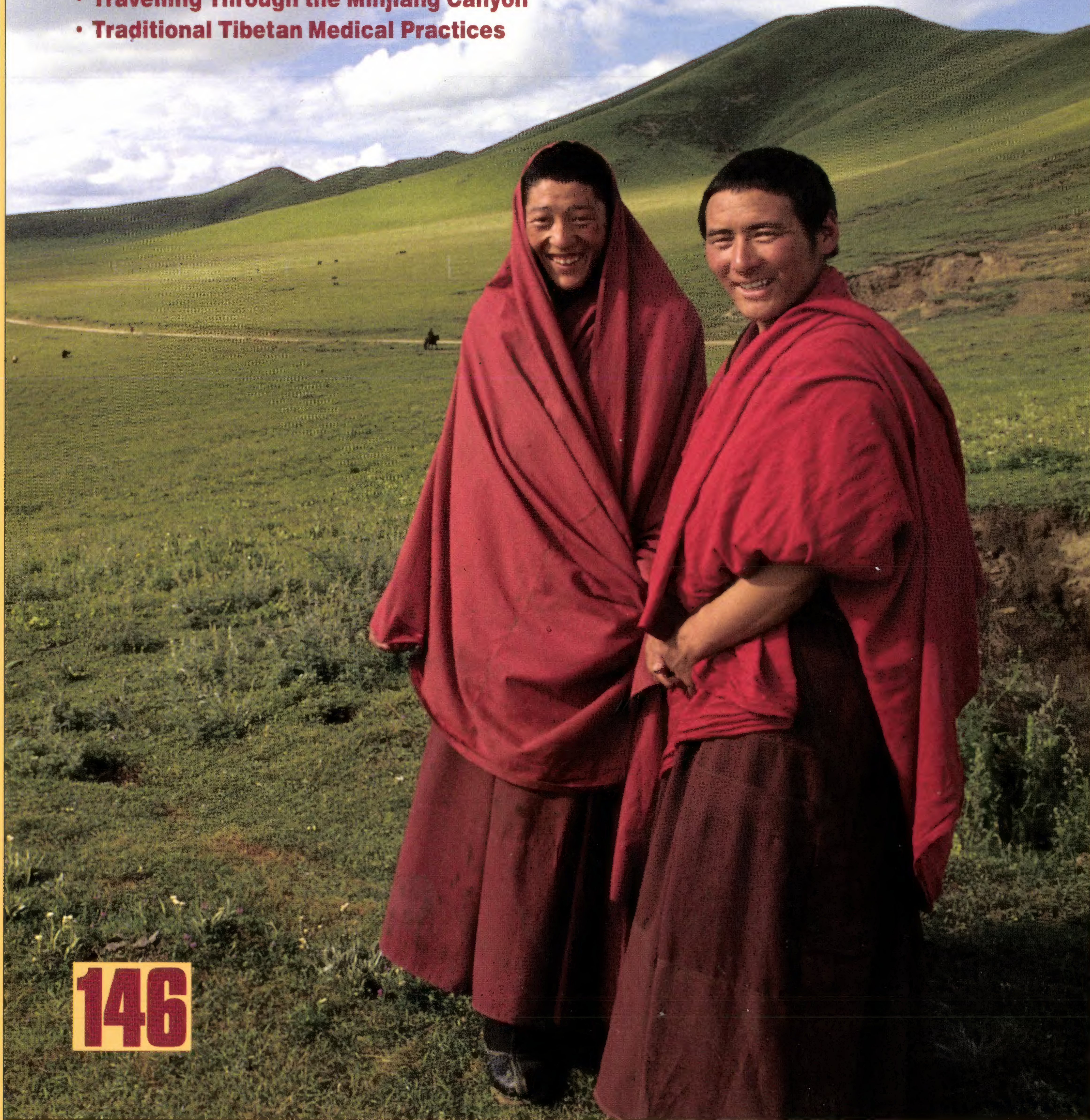


NORTHWESTERN SICHUAN

- A Summer Visit to the Songpan Grassland
- Jiuzhaigou and Huanglong in Winter
- Travelling Through the Minjiang Canyon
- Traditional Tibetan Medical Practices



146



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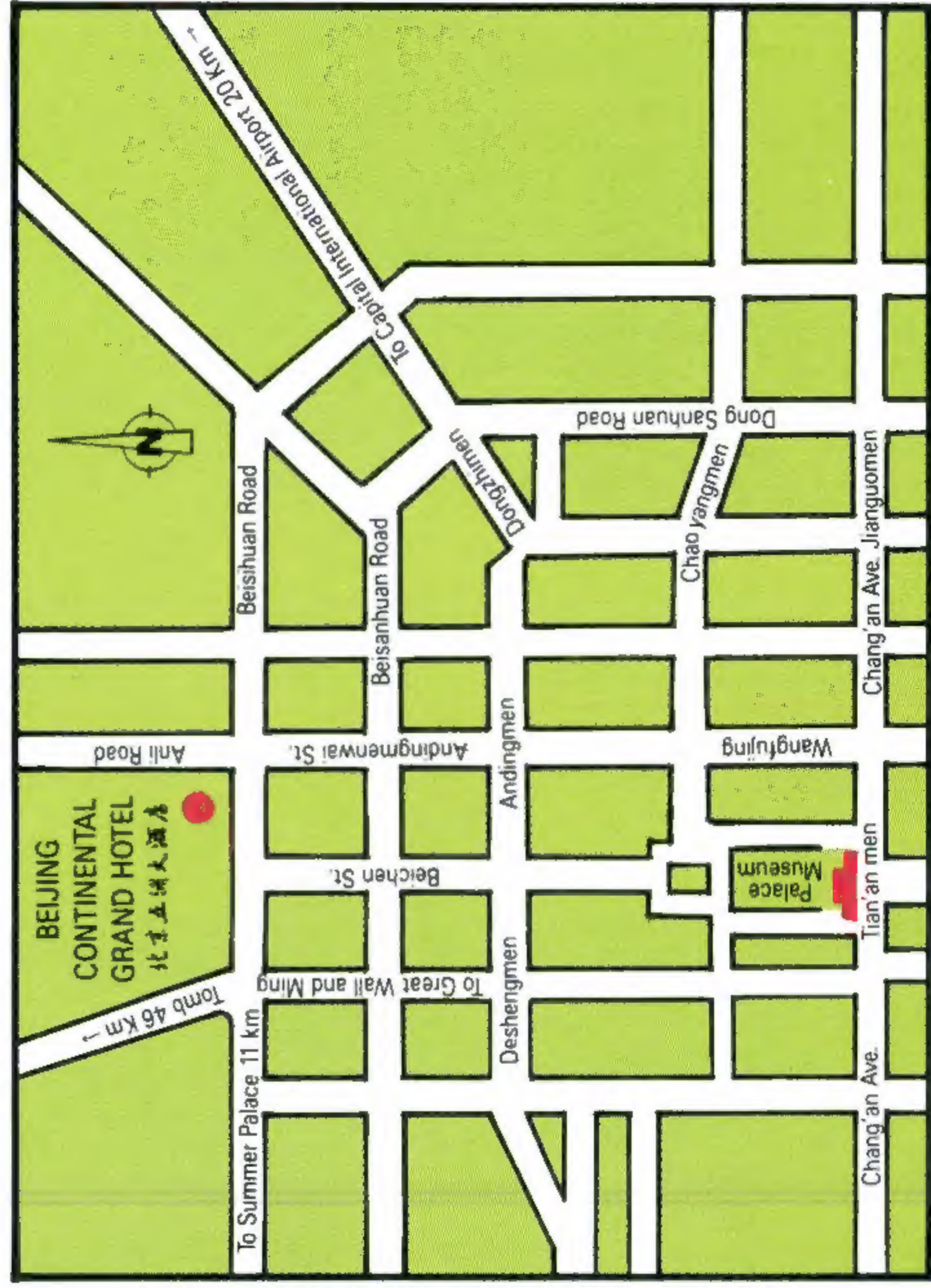
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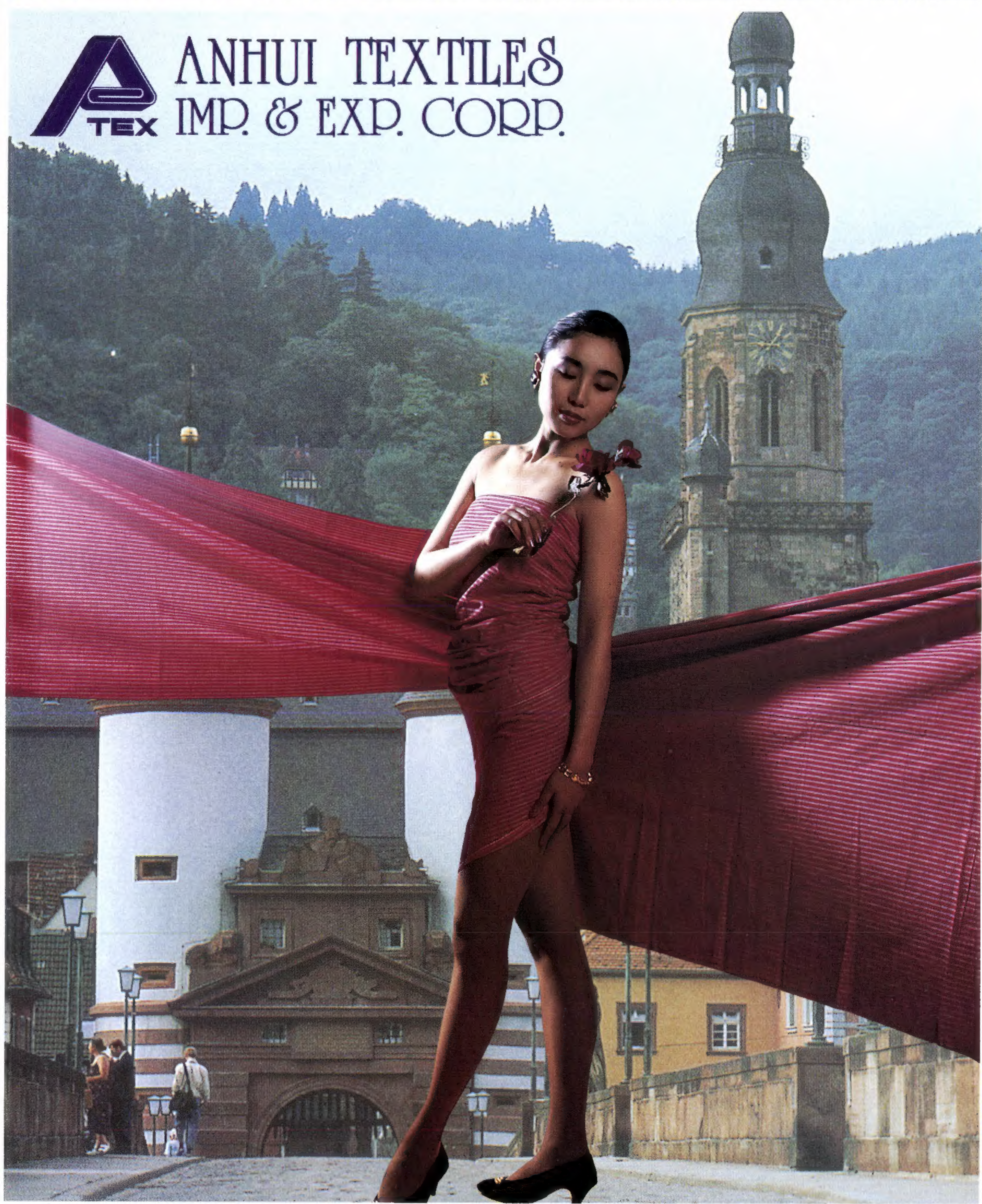
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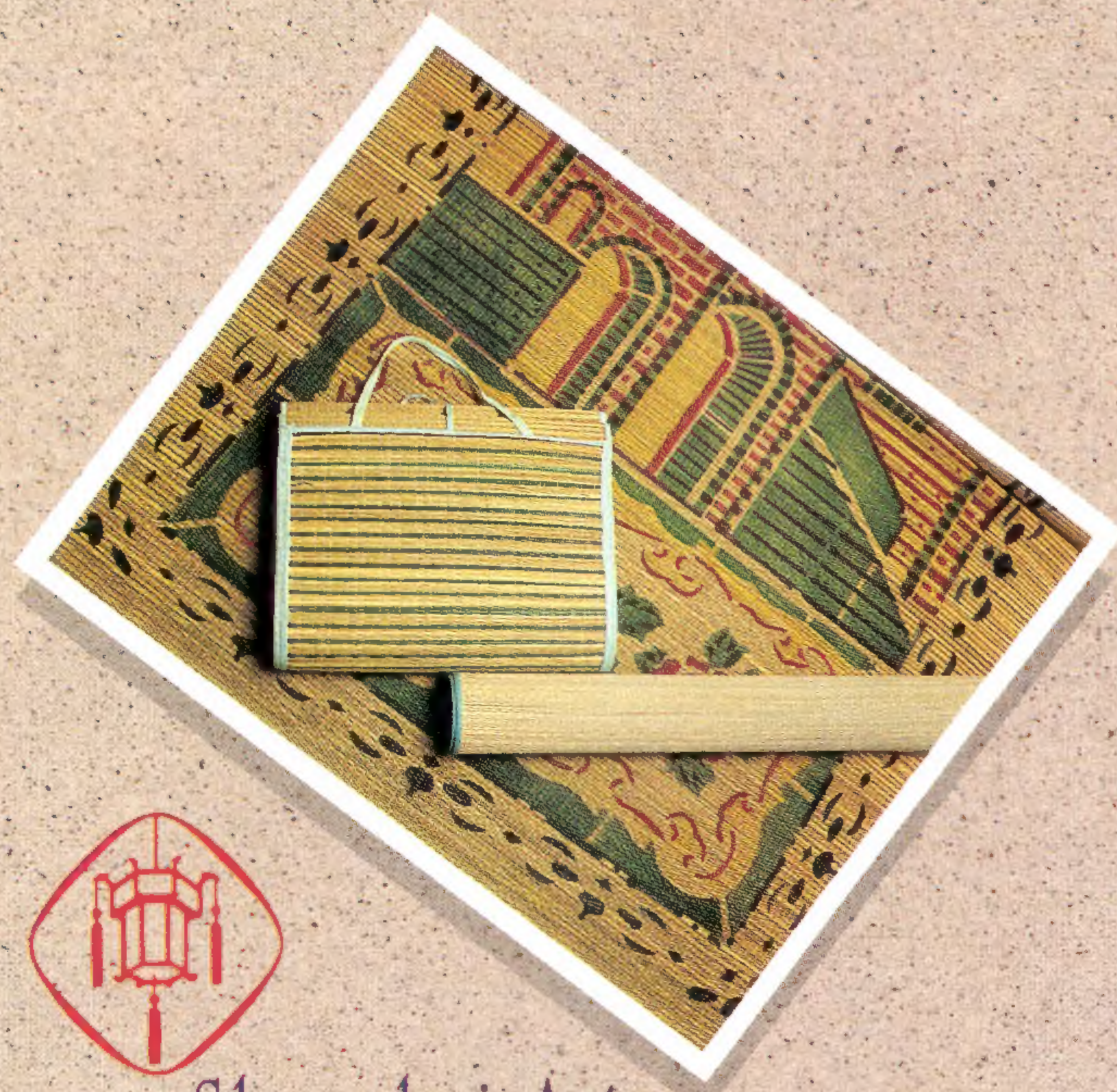
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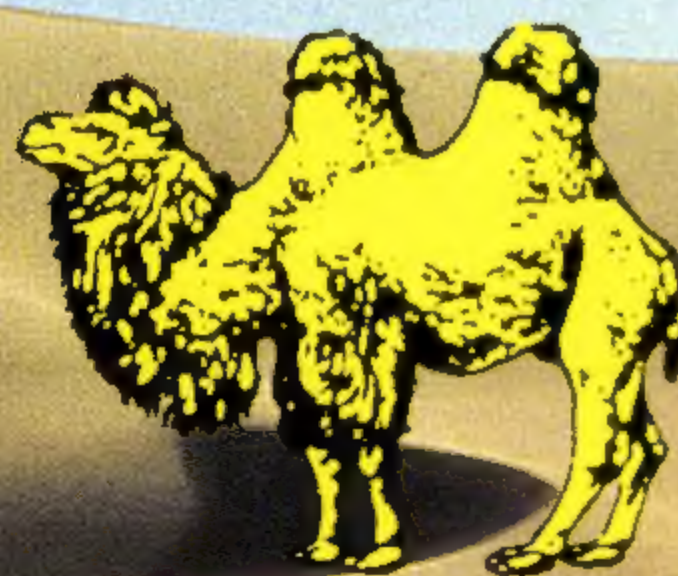
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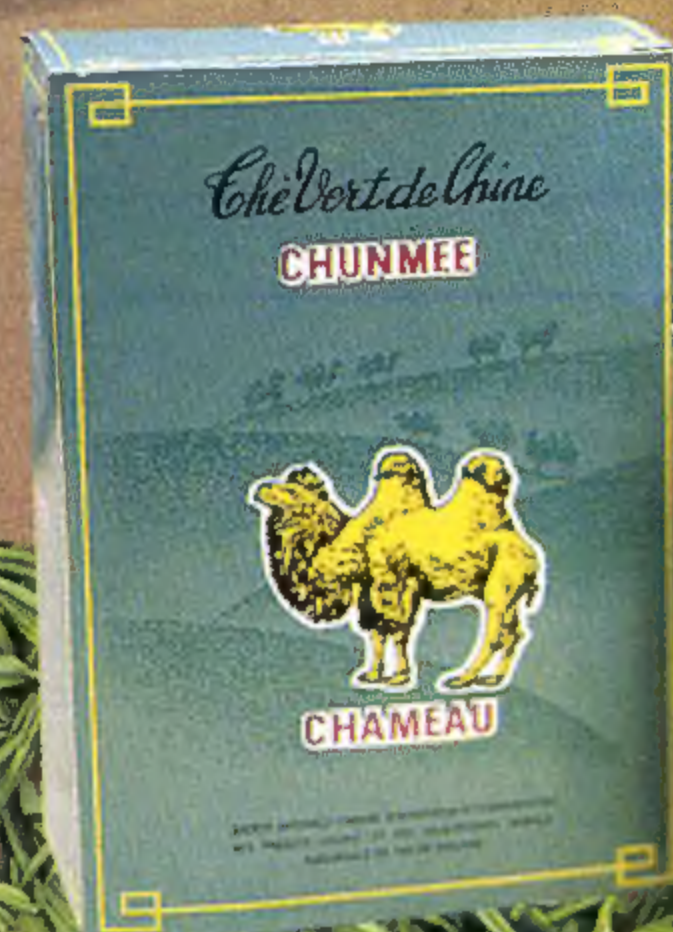
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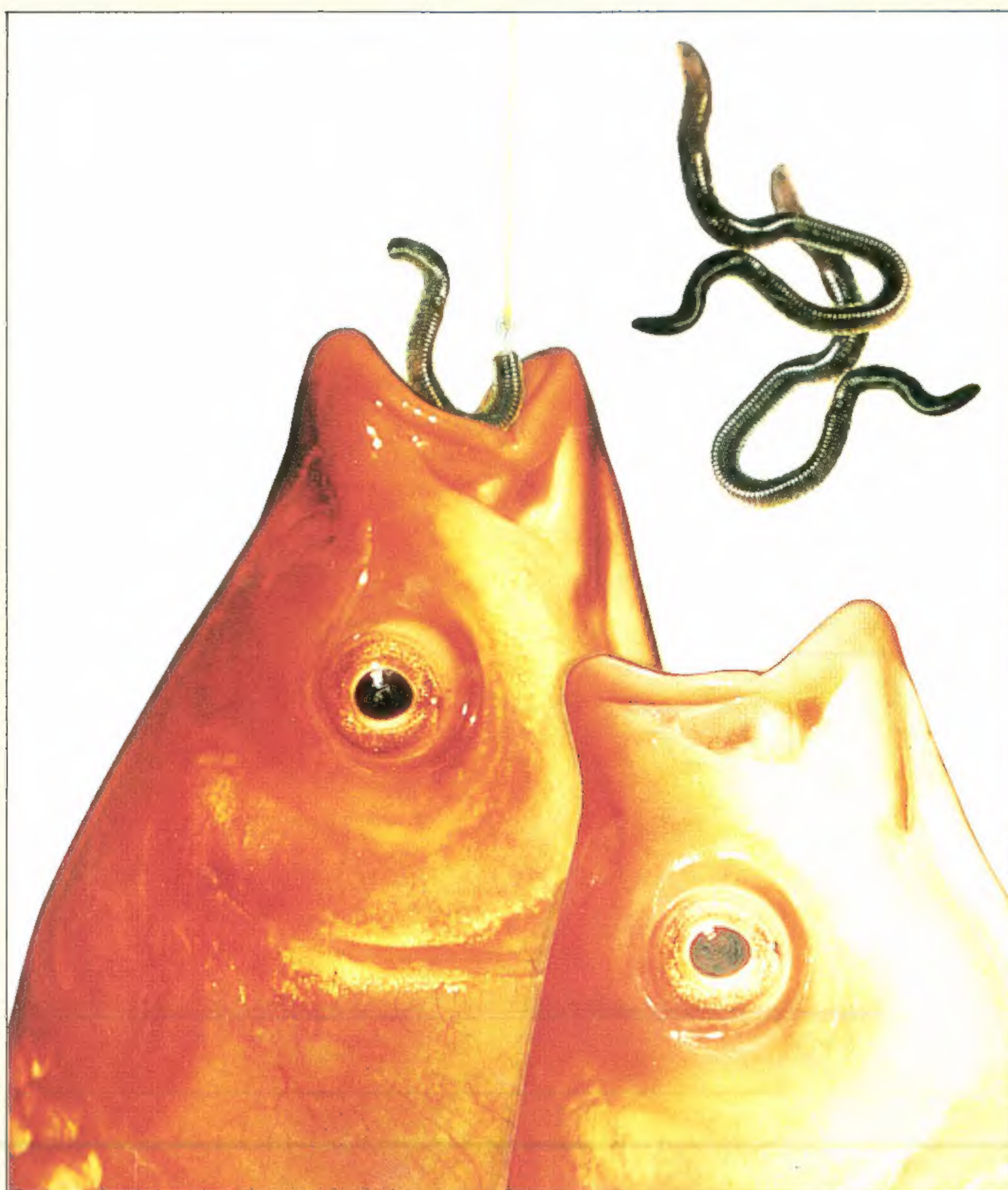
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EDITORIAL

Aba – Pristine Scenic Variety

Aba Tibetan and Qiang Autonomous Prefecture in northwestern Sichuan Province is still a large unspoiled picturesque area well off the beaten track. Located close to Gansu and Qinghai, like Sichuan itself, Aba can be defined by rivers, as it marks the watershed of China's two major rivers – the Yellow River and the Yangtse River. This fact and its average altitude of 3,000 metres combine to produce a grand variety of panoramic scenery. What makes Aba even more interesting is its diverse mix of ethnic nationalities.

The Songpan Grassland covers undulating terrain featuring a veritable potpourri of ravines, marshes and grassy plains and hills. As you shall see, though summers are short, the grassland comes alive with activities during the warm weather months, as herdsmen, lamas and town residents alike enjoy the splendour of the grassland.

Perhaps one can best appreciate the unique beauty presented by the intriguingly complicated topography of Aba by venturing to Jiuzhaigou and Huanglong, veritable lands of lakes. CHINA TOURISM takes you to these enchanting areas in the wintertime, when the terrain is a serene world of white interspersed by blue and green unfrozen lakes. You will also travel with us along the Minjiang Canyon running along a tributary of the Yangtse, the Minjiang River, and banked by the Minshan Mountains which stretch more than 500 kilometres. In addition to breathtaking views such as that provided by Xuebao Peak, you will also gain a glimpse of vignettes from the lives of the local Tibetan and Qiang nationalities who are native to the prefecture.

The high altitude of the Qinghai-Tibet Plateau has nurtured a culture which has fascinated people from around the world. One unique facet of this culture is a traditional medicine which has evolved over millenia to treat the ailments peculiar to people that live in rarefied altitudes. We visit a hospital on the Songpan Grassland in Aba run by the native Tibetans and observe the practice of this medicine.

Please turn the pages and you will begin to appreciate the pristine scenic variety and cultural diversity that can be found in Aba.



Photos by Peng Zhenge



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Front Cover: Lamas from Aba Tibetan and Qiang Autonomous Prefecture in Sichuan on the Qinghai-Tibet Plateau
(by Wang Miao)



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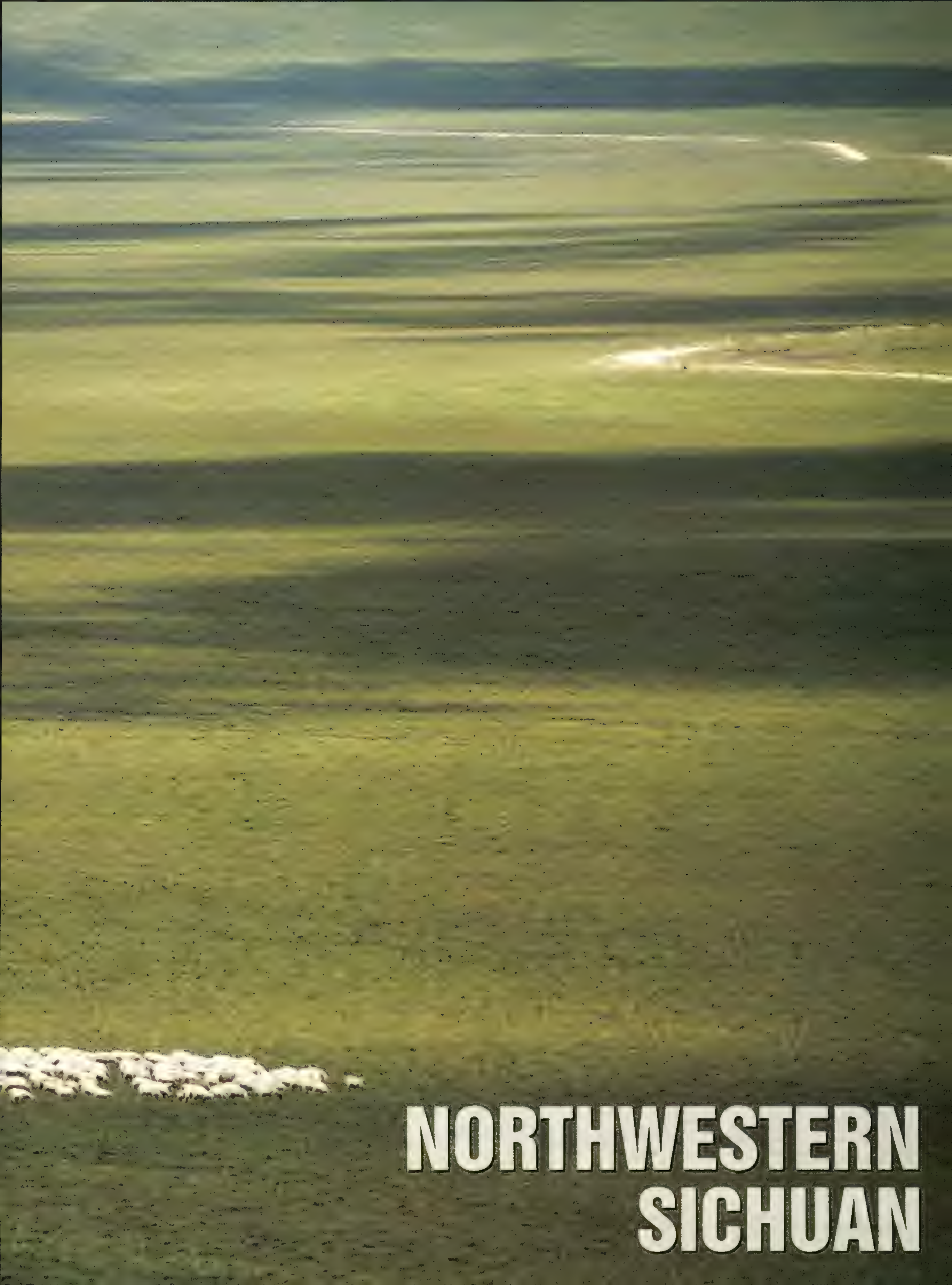
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The vast Songpan Grassland in summer is a grazing paradise for this flock of sheep (by Wang Miao).



NORTHWESTERN SICHUAN

The Pristine Natural Beauty of Aba

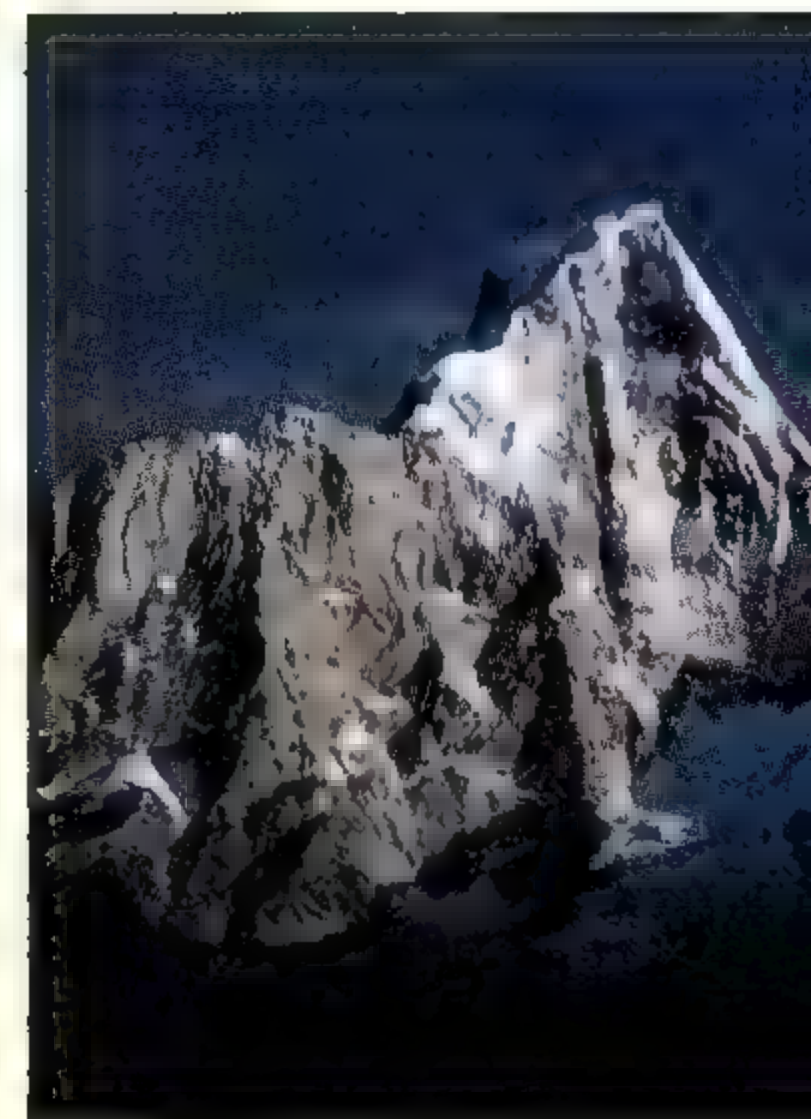
The Aba Tibetan and Qiang Autonomous Prefecture is located between the Qinghai-Tibet Plateau and Sichuan Basin in northwestern Sichuan close to Gansu and Qinghai at an average altitude of 3,000 metres above sea level. In its northwest is the Songpan Grassland 3,500 metres above sea level. At the upper reaches of the Minjiang River in its southeast lies the western Sichuan Grand Canyon. The middle part of the prefecture marks the watershed of China's two large river systems — the Yangtse River drainage system and the Yellow River drainage system.

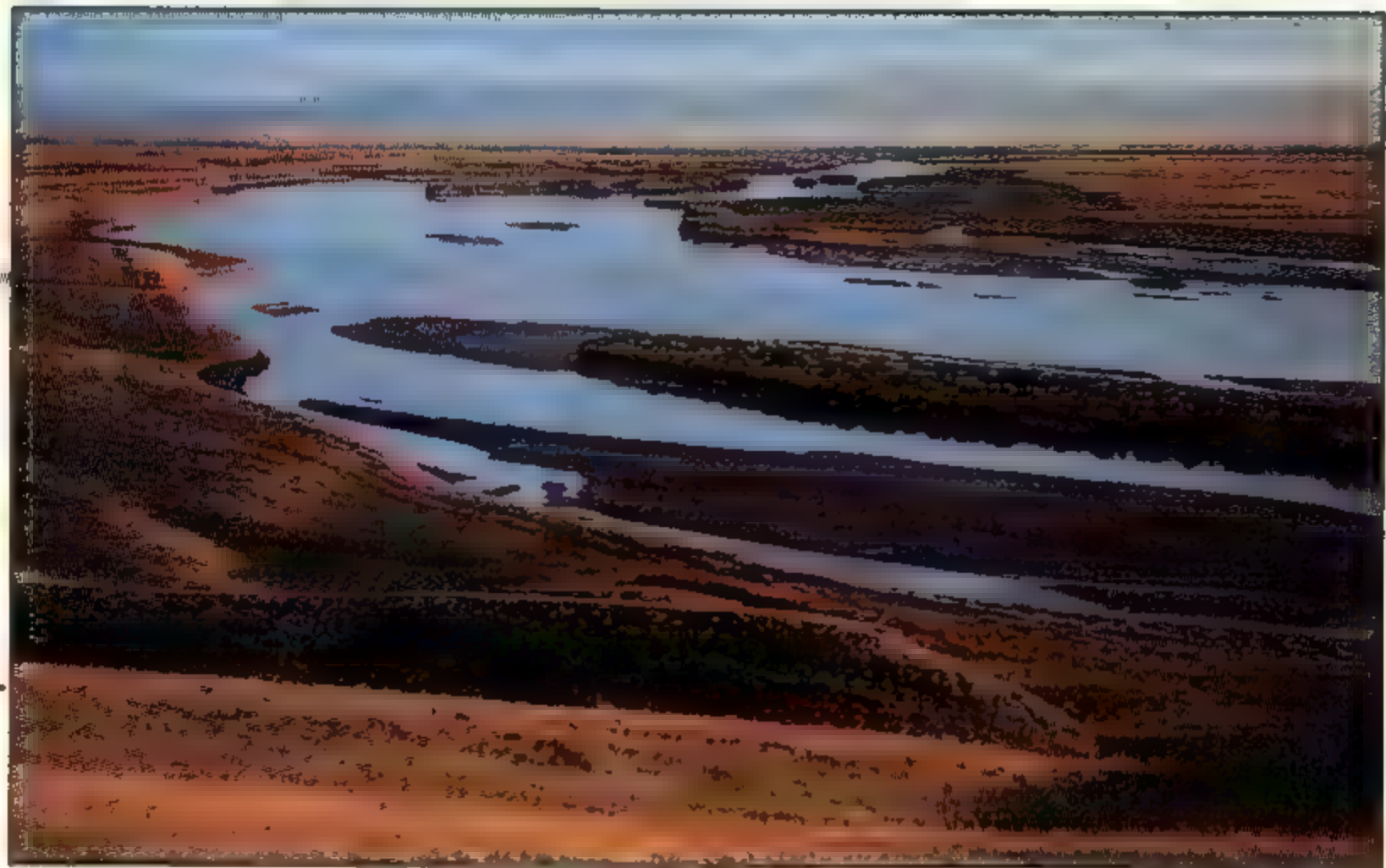
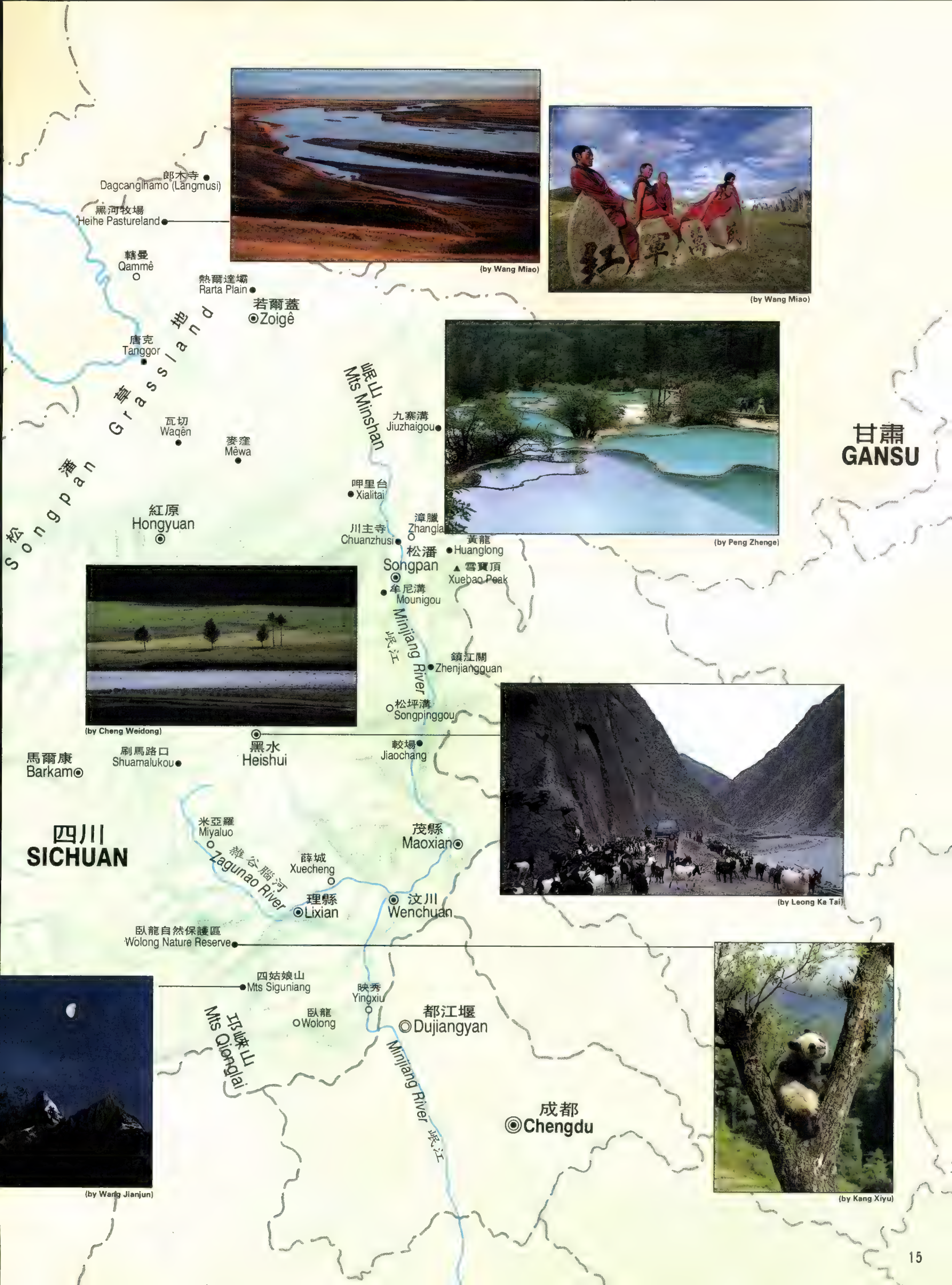
Historically a noted strategic border pass under the administration of the Songpan Garrison Command, this place was where, for 2,000 years, many battles between the Han people and Tibetans, Qiangs and Mongols took place. Of these battles one of the best-known was fought between Tibetan troops and the troops of the Tang Dynasty 1,300 years ago. It is believed that Songtsan Gambo, ruler of the Tibetan regime, was indignant when his proposal of marriage to a princess of the Tang court was rejected. He led an army of 200,000 strong to fight against the Tang troops in the vicinity of Songpan. Though repulsed here, Songtsan Gambo, after this battle, was treated with increased respect by the Tang emperor Taizong who, having changed his mind, consented to marry Princess Wencheng to the Tibetan ruler. It was because of this marriage, a long concordance was maintained between the Hans and the Tibetans. The princess herself was regarded as a great benefactor of Tibetan culture.

Over 80,000 square kilometres in area, the prefecture features a complicated topography and changeable climate. Compared to other parts of Sichuan, this area has few rivers, and has been less subject to the ravages of erosion. Its grasslands, forests and lakes still maintain their pristine beauty. The Wolong Nature Reserve in this area is famous for its giant pandas which are rare in the world. The exotic landscapes at Jiuzhaigou and Huanglong in the virgin forest at the upper reaches of the Minjiang River, one of the largest Yangtse tributaries in the Sichuan Basin, attract more than 100,000 visitors every year. Other tourist sites in Songpan County include Huanglong Scenic Area, Zhaga Waterfalls at Mounigou which are about thirty metres high, ruins produced by an earthquake at Lake Diexi and glaciers and snow-capped peaks in the Siguniang Mountains.

Every year in summer when flowers are in full bloom on the Songpan Grassland, the scenery there is truly vibrant, as landscapes come alive with brilliant colours. In July last year, I took a two-day ride from Chengdu, capital of Sichuan Province, to the county seat of Hongyuan in the prefecture and began my trip in this natural wonderland.

Translated by K. V. Ku

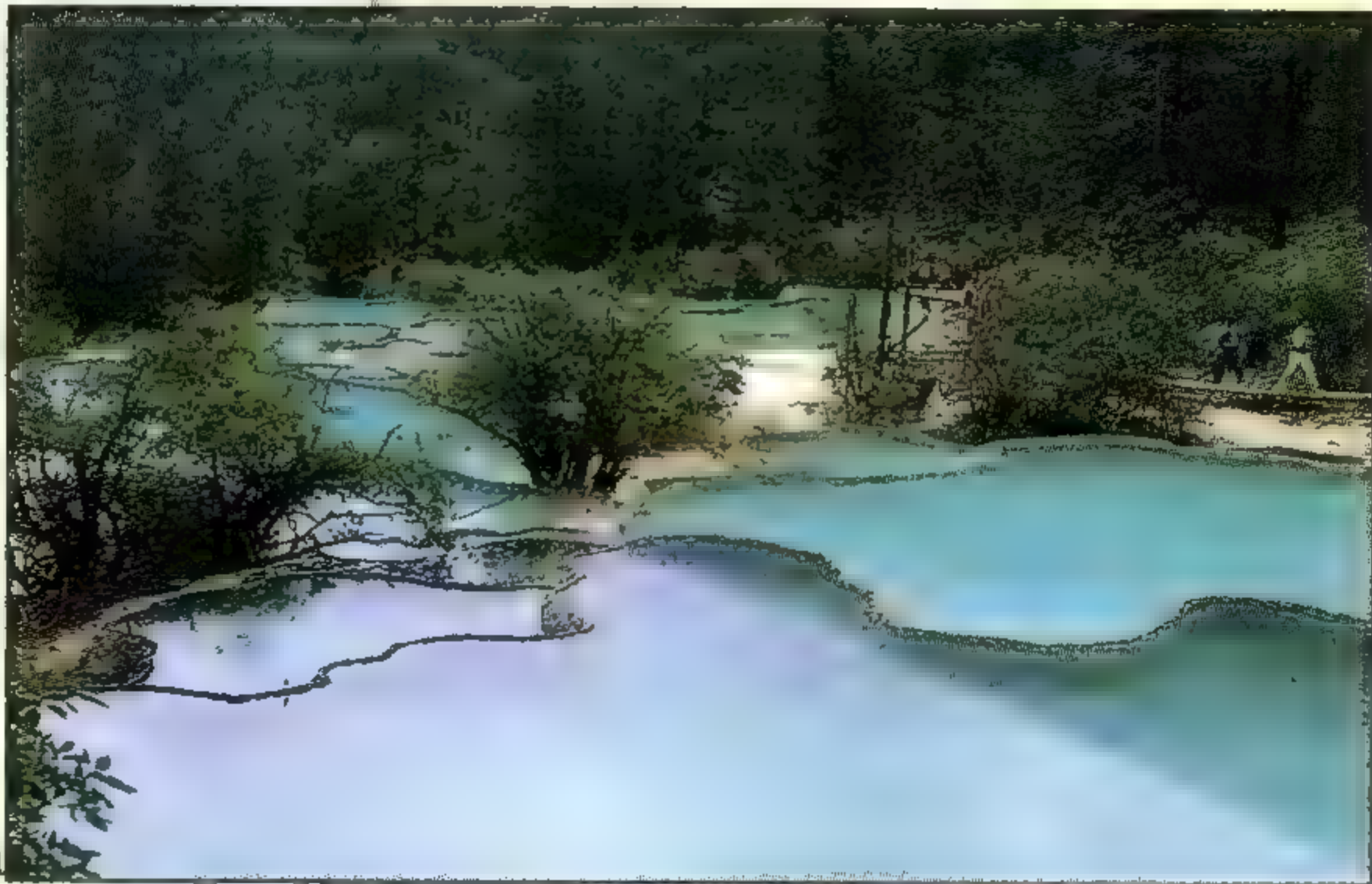




(by Wang Miao)



(by Wang Miao)



(by Peng Zheng)



(by Cheng Weidong)



(by Leong Ka Tai)



(by Kang Xiyu)



(by Wang Jianjun)

四川
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GANSU

成都
Chengdu

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Dagcanglhamo (Langmusi)

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Heihe Pastureland

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臥龍
Wolong

都江堰
Dujiangyan

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映秀
Yingxiu



A Summer Visit to the Songpan Grassland

Alive with Activities

ARTICLE BY PENG ZHENG

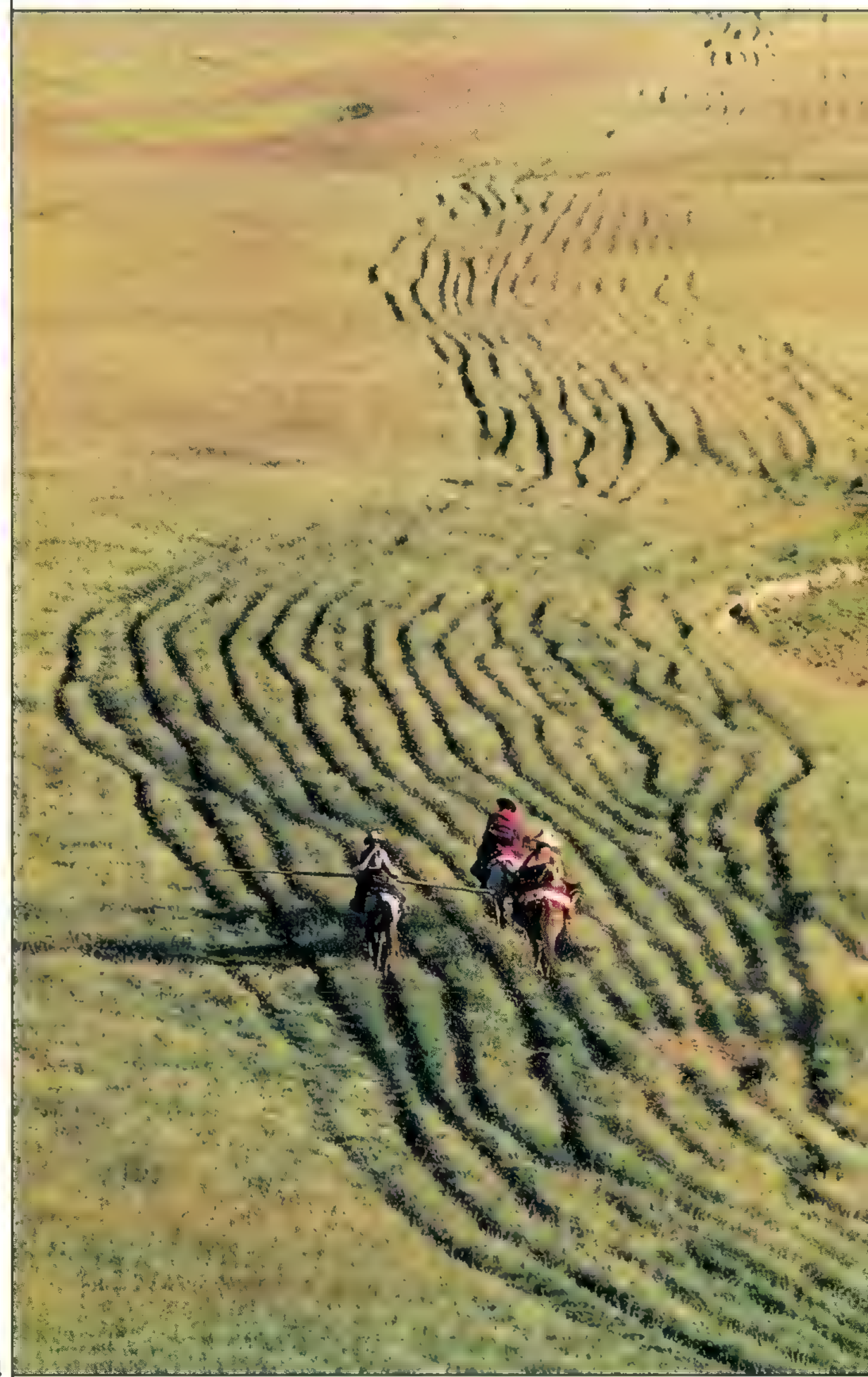
The Songpan Grassland, located at an altitude of between 3,500-4,000 metres above sea level, spreads across a hilly plateau including Hongyuan County, Zoigê County and a great part of Aba County. The climate here is severe most of the year, except for a short pleasant summer. Particularly in July and August, flowers seem to vie with each other turning the place into a natural flower garden. Herdsmen take advantage of the summer's good weather, leaving their homes and setting up tents on the grassland where they graze their cattle and sheep. Temples all become quiet as most of the lamas either join their families on the grassland, or perform religious ceremonies for herdsmen or go and collect medicinal herbs. Even residents in county towns often spend their holiday on the grassland.

The Songpan Grassland in summer is a world of flowers (3). In the morning it is shrouded in fog and is a world of tranquility. The sound of milking cows is the only thing that can be heard (1) (both by Wang Dajun). Tabwang, a Tibetan herdsman, and his family living in this grassland (2) can often enjoy bulls in heat fight stubbornly against each other (5) (2 and 5 by Peng Zhenge). Trails like this on the Tanggor Grassland are the accomplishment of herdsmen's horses (4, by Lei Jixing).

3



4



5





Having left Chengdu, the capital city of Sichuan which is several hundred metres above sea level and arriving at the county seat of Hongyuan over 3,500 metres above sea level, I did not feel either dizzy or short of breath, so I could not help congratulating myself. Alas, after I picked up my luggage, got off the bus, and took just a few steps up the staircases of the bus-stop's office building in order to use the phone there to reach the local travel agency, I began to pant for air and my heart was beating so fast as if it would jump out of my mouth. Then and there I had to drop my luggage on the floor and stop to catch my

breath. After all, I have come to the Qinghai-Tibet Plateau and the discomfort caused by thin air at such a high altitude was already taking its toll.

At a Tent Hotel

About a kilometre away from the county seat of Hongyuan, over twenty white tents were neatly arranged on a piece of grassland covered with orange-coloured wild flowers. This turned out to be a tent hotel. Against the setting sun, a few very tall and sturdy horses carrying tourists leisurely paced the grassland. Girl attendants from the hotel wearing Tibetan

robes led me into a tent and brought a cup of local yogurt whose sweet and sour taste truly hit the spot. This act of kindness set the tone for the warm hospitality I would enjoy throughout my journey.

Darkness descended after dinner. The evening breeze on the high grassland made me rather chilly. Together with a few friends I had just made, we hurried into the tent. We all put on our thick coats, drank milk tea and discussed photography, especially in terms of events which were worth capturing on film.

Camqoin, a Tibetan from Barkam, said to me: "You are just three days late and have



A large tract of lucerne on the grassland in Hongyuan County blossoms in blue. When viewed from a distance, this patch of the grassland appears to be a blue lake (by Peng Zhenge).

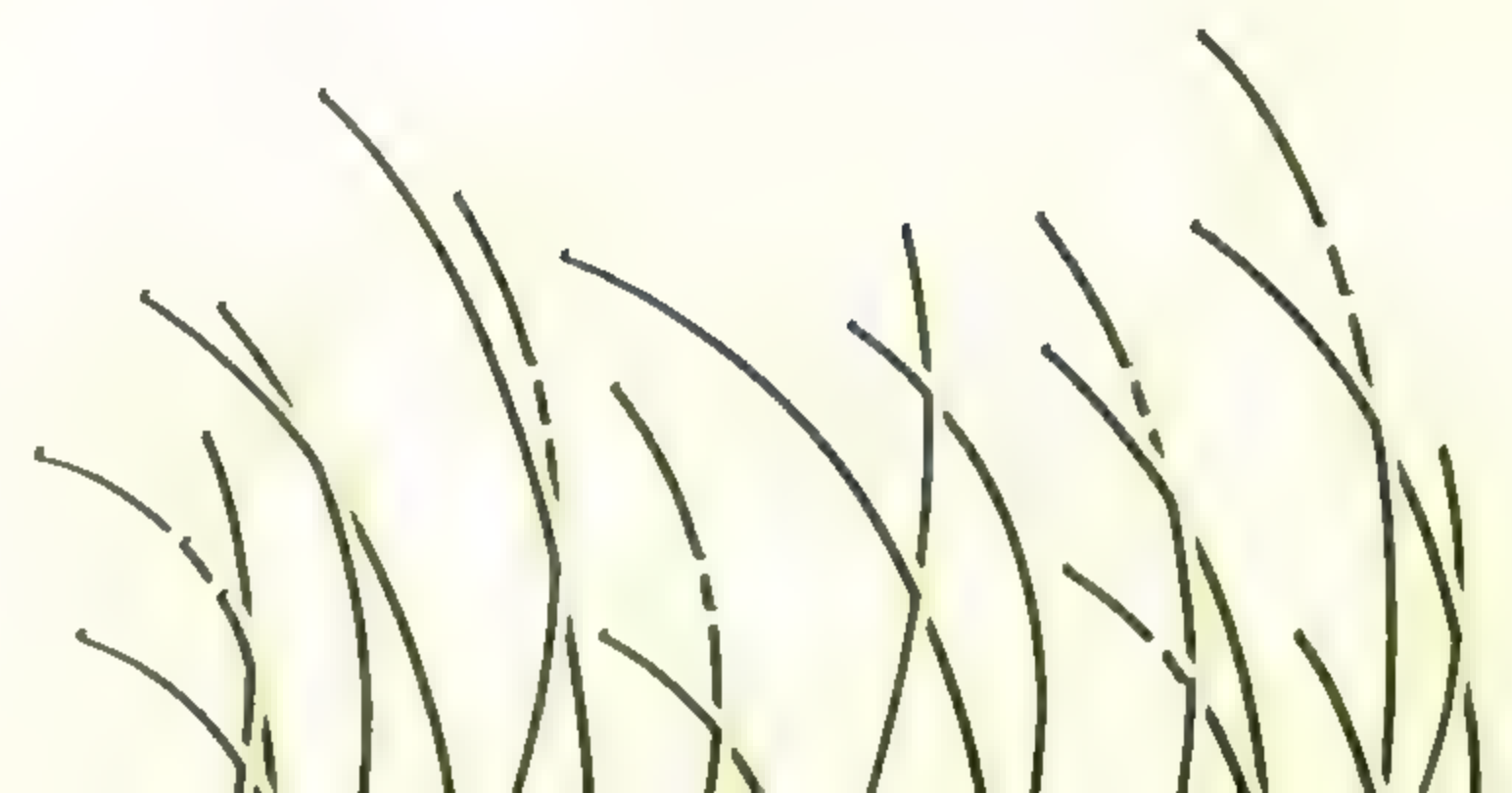
missed the horse race meet of Zoigê and the religious ritual at Mêwa Temple, both big holiday events."

Mr. Lin from Chengdu said: "Well, there is still time to catch the Xianglong (Auspicious) Festival. In fact within the next two weeks, the grassland will have many visitors. But talking about festive events, this place cannot compare with Litang of Garzê, though you'll have to admit there are more flowers here."

There are a number of interpretations about the origin and significance of the Auspicious Festival. Some say the idea of the festival is to pray for good luck and a bumper harvest;

others say it is an occasion to appreciate flowers. Despite the varied explanations, people do agree on one thing: the summer scenery here is beautiful, the weather is pleasant and everybody visiting here is sure to be rewarded for his efforts with the summer delights of nature. While we chatted, rain drops fell pit-a-pat on the tent roof and someone stuck out his head to check if it was a hailstorm.

When I went to bed that night, I covered myself up with a thick cotton-padded quilt. The fragrance of the wild flowers, carried into the tent by the fresh air, assailed my nostrils. Soon I dozed off.







3

A Popular Resort in Summer

When day broke, I found the grassland shrouded in a thin fog. After breakfast, I rented a bicycle from the travel agency and rode south along the highway to look for the herdsman that I had seen from the bus on a hill slope the day before and a river that we had driven by.

The rainy season on the Songpan Grassland is between May and October with a monthly average of between sixteen and twenty-five days having rainfall. Given this fact, I was not surprised by the day's damp start. I rode my bike, stopping now and then to wash my face in a stream by the road or to stand among flowers and ask for directions from young girls riding by on horseback. Before I realized it, I was standing in front of a tent of a Tibetan herdsman's family. Outside the tent, I saw a motor-bike and several horses with colourful ribbons round their neck. Just before I was about to ask for some drinking water from the owner of the tent, I suddenly heard a dog barking. I was startled. Holding my step, I found a dog tied in front of the tent. Dogs here are good assistants to herdsmen as they protect sheep from being devoured by wolves in winter.

After taking a few pictures of the tent and its owners, I rode on, again stopping intermittently. At a hilltop, I saw in the distance black yaks and white sheep moving slowly on the



Herdsman in Hongyuan County celebrate the Auspicious Festival (2, by Ge Jialin). By the forest of dagobas at Waqên to the north of Hongyuan stand a great number of pagoda-shaped wooden frames with Buddhist pennons (3, by Wang Miao). At the simple looking Crossroad Restaurant of Waqên, one can enjoy a delicacy made from fresh scaleless fish from the Yellow River (1). In a workshop next to the Mêwa Lamasery in the town of Mêwa, coppersmiths are working on Buddha statues and musical instruments for religious functions (4) (1 and 4 by Peng Zhenge).

4



1



green grass. A shot of silver light came into my vision. I looked at it closely and found that it was the water in a winding river flashing in the sunlight. At the foot of the hill, two boys were having a horse race and the galloping horses kicked up grass and flowers behind them. Women who had been milking cows straightened up and cheered loudly.

On my way back, my attention was attracted by music played on a tape recorder from a forest by a small river. I rode towards the source of the melody and was surprised to find a large red tent whose ceiling had been rolled up. Sitting in the tent were dozens of people, both men and women, young and old alike, eating, drinking, playing cards, chatting and laughing. One of them saw me and pulled me into the tent. The next thing they handed me milk tea, beer and big chunks of mutton.

2



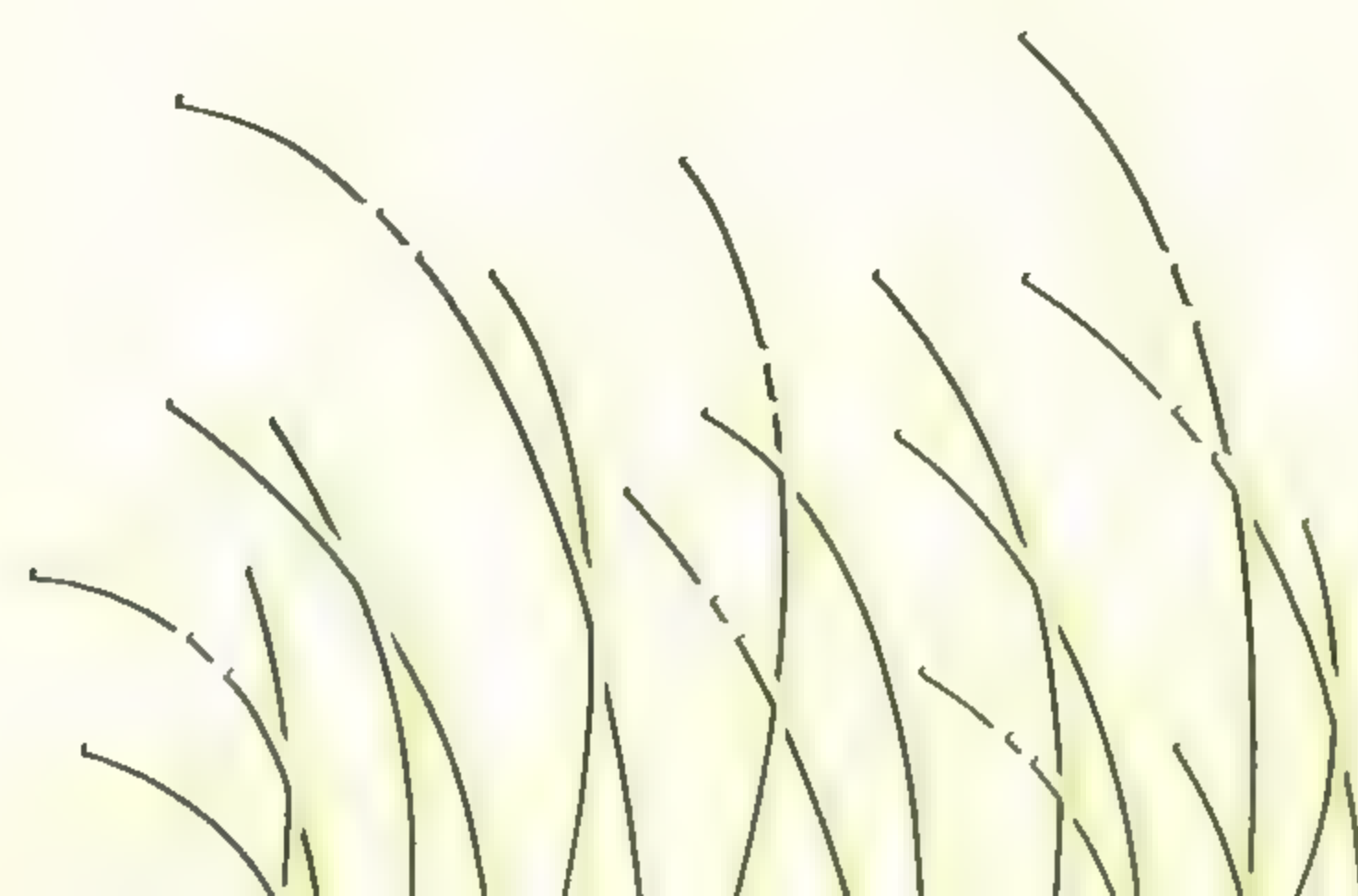
Only after that did they think to ask me where I had come from.

I found out that they were staff and their families from the county hospital spending the Auspicious Festival at this location. And this was their third day. They invited me to spend the night here as they were going to have a festive event featuring singing and dancing that night. Unfortunately my schedule did not allow me to stay long there, so I bade them adieu and rode back to the county town.

A Sea of Blue Blossoms

The next day, the county travel agency rented a jeep for me. Both its driver and the tour guide were Tibetans. The jeep roared northward across a stretch of pastureland and turned at a mountain pass only to arrive at another grazing ground. I looked ahead and

Standing on a hill slope the Mewa Lamasery is also called the Great Mercy Wheel of Law Forest (2, by Peng Zhenge). The newly painted interior of this building at the lamasery looks elegant and solemn (1), while the big trumpet is considered a treasure believed to help protect the temple (3) (1 and 3 by Lin Yiping).



saw in the distance beyond a forest a blue lake and shouted excitedly at them to stop at the lake only to be informed that I had mistaken a patch of blue flowers for a lake.

Two Tibetan children came out of the lucerne field, each holding a handful of the flowers. I requested them to pose for a picture. The elder of the two boys produced a stack of money, picked out a ten-yuan note and offered it to me. I told him: "I don't want your money. When the pictures are ready, I'll send them to you." He persisted with the offer, and then I realized that they did not understand Mandarin, so I had to have the dialogue translated. The boys turned out to be brothers from a herdsman family at Waqên pastureland. The money they showed to me was earned by selling firecrackers at the market a short while ago.

At the town of Waqên was a restaurant called the "Crossroad Restaurant". Tied to a row of stakes in front of the restaurant were a few horses. Inside the restaurant were quite a few herdsmen, some revealing their dark purple chests; others with rifles leaning by their seats, rendering the small and simple restaurant an untamed atmosphere.

The owner showed us our seats and quickly brought us food and drink. He eagerly introduced to us a local specialty, a kind of scaleless fish from the Yellow River. The tender fish turned out to be most delicious.

The Imposing Pennons

A group of white dagobas stand on the grassland west of the highway running north of the town of Waqên. The dagobas, altogether more than twenty, are arranged neatly in rows and each of them houses the remains of a deceased Living Buddha. So this is a sacred place. Next to the dagobas are pagoda-shaped wooden frames draped in white cloth inscribed with Buddhist scriptures. The cloth is fluttering in the wind. It is said that devoted followers of Tibetan Buddhism can hear the chanting of sutras from the heaven. As it was in the middle of the Auspicious Festival, there were many of the Buddhist faithful attending sacrificial ceremonies, adding to the place an atmosphere of solemnity.

Turning back from Waqên, our jeep drove along a road running parallel with a river into a wooded area. Trees on the river bank were also

Sheep are grazed on different pasturelands. It is an impressive sight to see large flocks of sheep moving to a new pastureland (by Wang Miao).







draped with Buddhist pennons and the further we travelled, the more pennons we saw. In fact, there were so many of them that they blocked the view of the river. The guide told me that this river was where Tibetans buried their deceased.

When the jeep came out of the hills, we came to a small plain area called Méwa. The Méwa Lamasery here is the largest in Hongyuan County. Having suffered damage and destruction, it has been reconstructed under the direction of the Panchen Lama.

The newly-restored temple complex consists of a number of grand buildings. When I was there the outer wall and gate were still under construction. The walls inside the main hall were painted with colourful Tibetan Buddhist images. Most of the monks and lamas were on holiday and the temple seemed to be virtually deserted. Lepbuze, a lama in charge of security at the lamasery was the only one staying.

Though he looked rather robust, just like a Buddhist temple guardian, I found him to be a very gentle and kind person after we started chatting with each other.

The houses on the hilltop were the living quarters of the lamas. I looked down and was impressed by the view in front of me where magnificent temple buildings with yellow tiles and vermilion walls embellish the green hill slope and the plain below. The entire place was quiet and serene except the clattering sound from the copperware workshop where copper-smiths were fashioning Buddha statues and musical instruments.

The Tent-Dotted Grassland

I left Hongyuan County and took a bus for the county town of Zoigê. Learning from earlier experiences, I secured my luggage at the bus-stop to look for a hotel first. The luggage would have to be picked up later.

The town was built against a hill. Along its two main avenues, there were shops, restaurants and barber shops of various sizes. On the pavement were many billiard tables. Among the people gathered at the booking office of a cinema were lamas. Herdsmen negotiated the streets on horseback. When they made a purchase at small shops, they did not dismount, rather they bent down, lowered their head and just managed to exchange money and goods under the building eaves.

We drove out of the town, crossed a hill north of it and travelled another twenty kilometres before we came to Rarta Plain, the largest plain of the Songpan Grassland.

This 200,000-hectare grassland plain embraces a number of lakes and marshlands. Herdsmen's tents dotted the grassland. Outside many of the tents, people were milking cows or shearing sheep. The driver turned the steering wheel and our jeep drove off the high-



1



2



3

The Rarta Plain in Zoigé County is the largest stretch of pasture on the entire Songpan Grassland. Rarely visited by any human being most the year, it becomes lively in summer (1, by Peng Zhenge). This happy and lively girl is from a Tibetan herdsman's family on the Songpan Grassland. The Tibetans here belong to the Amdo branch of this ethnic group (2). On the grassland even the ground within courtyards in monasteries in Aba County are painted with auspicious cloud patterns which unmistakably express Tibetan Buddhist enthusiasm in portraying symbols of good fortune (3) (2 and 3 by Wang Jianjun), and in the county town of Aba, girls still use the simple traditional method to make carpets (4, by Leong Ka Tai).

4







3

way onto the grassland to where I pointed. The vehicle rocked and lurched while we rocked with it as if we were on untrained horses.

Gradually, a lake in the distance began to loom large. The driver told me that the Haqiu Lake was a habitat of black-neck cranes and swans. I was a little disappointed as the jeep could not drive through the marshlands around the lake. However, to allow me to have a better view of the lake, the driver pressed the accelerator and the vehicle roared up a small hill in the grassland and parked on the hilltop. About fifty to sixty metres higher than the grassland, the hilltop enabled me to take in a panoramic view of the Rarta Plain. The black-necked cranes and swans were too far to see clearly but a few eagles hovering over the grassland were within range of vision.

The Therapeutic Hot Springs

We crossed a hill, drove through the Xagdomba Plain and turned into a valley where tall pines grew on the hill slopes. There was a row of painted wood houses standing above a stream that sheltered water wheels. I walked near and found that the houses had no entrance doors. So I looked in through a window crack and saw inside Buddhist pennons turning around slowly.

(Continued on page 109)



4

When the Yellow River, having flowed in from Qinghai Province, arrives at Tanggor, Zoigé County, it makes a big turn and then moves northward, giving rise to the place name "The First of the Nine Bends of the Yellow River" (1, by Wang Miao). At Dagcanglhamo, a town on the border between Sichuan and Gansu Provinces, a new pagoda at the Geldun Lamasery has just been completed (2). Losangba Dargyi, a Living Buddha from this lamasery, is shown here visiting his family at the Heihe Pastureland (3) (2 and 3 by Peng Zheng). During the Auspicious Festival, most of the lamas at the Geldun Lamasery have gone to the grassland and the temple is so quiet that it seems to have been deserted (4, by Wang Miao).

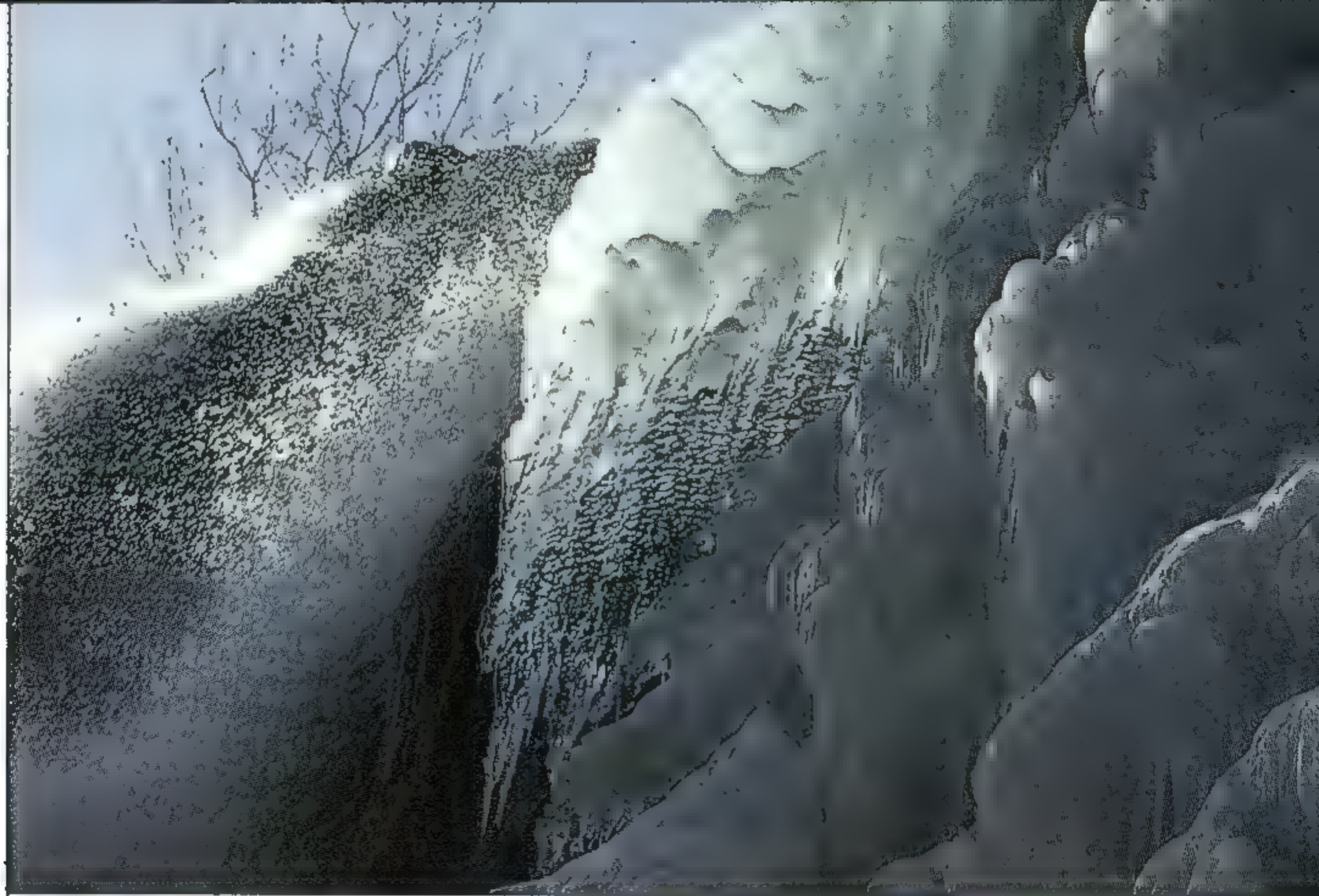


NORTHWESTERN SICHUAN

Jiuzhaigou and Huanglong in Winter

PHOTOS BY WANG DAJUN
TEXT BY JUN FENG

Photo by Chen Jin





It is not entirely within the realm of fantasy to search for an Alpine snow landscape in China. Just venture to Jiuzhaigou at Nanping County in Sichuan Province, Southwest China, and you will surely see one, with a deeper and prettier blue sky to boot.

Located from 1,980 metres to 3,040 metres above sea level, Jiuzhaigou actually owes its name to a group of nine Tibetan stockaded villages nestling in three gullies. In Chinese, Jiuzhaigou literally means "Gully of Nine Stockades".

Lakes of all sizes are found everywhere at Jiuzhaigou, numbering 108 in all. When calcium carbonate agglutinates into milky white long dykes, lakes are thus formed, scattered throughout the gullies. Differing in texture and depth and with accumulated sediment and a variety of reeds and other waterplants growing in the water, with different refraction angles and








reflections of different landscapes, these lakes appear in kaleidoscopic colours: emerald green, azure blue, dark purple, salmon, golden yellow and many more. On the hard but porous calcium carbonate dykes grow many aquatic plants, through which the water flows and drops at the faults to create many cascades. Trees growing on rocks and water flowing through the groves form another marvellous spectacle of Jiuzhaigou.

The most enchanting view of Jiuzhaigou is in September and October when the autumn leaves tint the mountain slopes. Jiuzhaigou is also very attractive in winter. The annual average temperature at this place is around 7°C and the average temperature dips to about -3°C in January. The daytime minimum of temperature during the year can drop as low as -17°C. The snowy period is from October to April. Visitors going to Jiuzhaigou during this period can see emerald green ice-bound lakes and cascades with icicles or ice columns of diverse shape and varying length and thickness hanging in mid-air. The snow-cloaked mountains, valleys and fields mould a serene world of white set off by dark green trees. In February, visitors can enjoy a scene of harmonious combination of moving and static states: cascades with still icicles and ice columns, and flowing water converged from thawing ice in sunlight.

Huanglong (Yellow Dragon) is a scenic area located 128 kilometres southwest of Jiuzhaigou. Colourful in spring, summer and autumn, it also boasts winter scenery that can match that at Jiuzhaigou. The entire area is a chain of natural ponds formed by cream-coloured calcium carbonate. Normally the ponds' water appears colourful. When the ponds are frozen, the site is a vast expanse of pure white and one can hardly differentiate the ponds from the dykes as all are covered by snow in a veritable winter wonderland. 

Translated by K.V. Ku







Travelling Through the Minjiang Canyon

PHOTOS BY PENG ZHENGE
ARTICLE BY PENG ZHENGE,
CANG LIN & CANG QUAN

Swirling rapids of the Zagunao River surge past the county seat of Lixian (1). Though in the heat of summer, it is mild and cool like spring in the Minjiang Canyon because of its high altitude. The fields are gilded with rape blossoms (2, by Wang Dajun). While in autumn, the hill slopes there are covered by colourful trees (5, by Wang Jianjun). The Tibetan hamlets in the canyon are built of stone in unique architecture with broad walls and small windows resembling fortifications (3), and a washroom (4) (3 and 4 by Leong Ka Tai).

3



4



5



A well-to-do Tibetan family in Shanba Village of Zhangla



Bamboo raft braves the rapids.

The Minjiang River, together with its tributaries the Heshui River and Zagunao River, from its source at the snow-clad Gonggang Ridge and the Zhegu (Partridge) Mountain, flows through the West Sichuan Plain and joins the Yangtse River. The grotesque Minjiang Canyon, bordering the fertile land of Sichuan on the south and Qinghai-Tibet Plateau on the north, has been a strategically important place since ancient times. In those days, local people regarded the Songpan Grassland as a place beyond the sky and the snow-capped mountains along the canyon as the end of the mountains.

In Aba Tibetan and Qiang Autonomous Prefecture, we basically followed the plank road along the mountain cliffs built by ancient pioneers. Travelling through Minjiang Canyon, at times I felt as if I were in one of the most remote areas of the world.

The Upper Reaches of the Minjiang River

It took us about two hours to go from Chengdu, capital of Sichuan Province, to

Guanxian County. The road we took on the West Sichuan Plain was broad and even. The July fields were dark green. The air was humid and stifling.

Guanxian County has actually been transformed into a town named Dujiangyan now. Its downtown was rather crowded for this part of China. Broad streets were flanked with tall buildings, some ingeniously designed, and billboards. We crossed one big sluice-gate after another and saw that the light blue water was guided into canals for irrigation. Having passed the Dujiang Weir, we drove along the Minjiang River into the Minjiang Canyon.

The Minjiang River has a 100-degree bend at a place near Xuankou Town, where its bank was in fact a wide stretch of pebble beach. Here the river was wide and its water was churned up into white foaming waves because of the resistance provided by the pebbles. Logs carried down by the river were piled up on the beach, as in fact this was afforested area. But because of the poorly developed transport system, people made full use of the flow of the river to transport logs.

Those logs would float to Dongzikou near Chengdu, from where they would be transported to other parts of the country.

The mountain grew steeper and the Minjiang River flowed more rapidly. It was impossible to row a boat here. Occasionally, logs floating down along the rapids would bang against some rocks.

After we reached Yingxiu Town, there was a proper road for us to drive on. If you drive west for several scores of kilometres along the Yuzi Stream, a branch of the Minjiang River, you would reach Wolong Nature Reserve. And then you could go to see glaciers and snow-clad peaks at the Siguniang Mountains.

Weizhou Town Built in the Three Kingdom Period

Around noon, we broke at Weizhou Town in Wenchuan County for lunch. Weizhou is situated on a place where the Zagunao River joins the Minjiang River. It is built on the mountain slope. Being a bottleneck linking the Chengdu Plain and Aba, it once was a place of strategic importance. It is said that this town was built about 1,700 years ago, when Jiang Wei, a general of the Kingdom of Shu of the Three Kingdoms period (220-280), fought against the Qiang people. To honour him, this place was called Weicheng City.

Today, only ruins of walls from the ancient Weicheng still remained. Spotlighted by a sunbeam, they reflected their former magnificence.

Being surrounded by mountains, the town was not easily exposed to the sun. The Wei-



Each Tibetan house in Songpan has a ram's head hung above the door to keep out evil spirits.



Stone statues commemorating the Long March in Chuanzhusi (by Wang Dajun)



A colourfully painted and richly decorated Tibetan wooden house in Zhangla

zhou Bridge was still guarded, with a sentry post at one end of the bridge. There was also a warning sign with the words "No Photography Permitted". I looked down from the bridge and watched the waters of the two rivers mingle. But following the rolling waters with my eyes made me dizzy.

It happened to be the day of the country fair and there were a lot of people in the streets, which were lined with restaurants and all sorts of shops. Among the crowds of people, the Tibetan girls of the Jiarong branch were particularly attractive in their colourfully embroidered blue or black robes and unique headdresses, which highlighted their serene features and slim figures. Each wore a thick but graceful pigtail, slightly more refined than Tibetan girls on the grassland.

Gate Facing the Remotest Mountain

As the bus, packed to overflowing with passengers, crossed the Weizhou Bridge and drove west along the Zagunao River, the canyon became more narrow. Sometimes, the bus actually threaded forward between two sheer cliff walls. The river below flowed swiftly and noisily. The canyon was sometimes only 30 to 40 metres wide. One had to poke one's head out of the window to see just a line of sky above. The wind was very cold and many people had to put on their sweaters.

A little over four o'clock in the afternoon, we arrived at Lixian County. The driver told us that we would pass the night there.

The county seat was very small. In the street, there were many small restaurants, a bookstore and a video show room. We entered a restaurant by the Zagunao River.

There was a wooden suspension bridge over the river. We crossed it and then we climbed up a path on the slope. We gained a panoramic view of Lixian County and saw waves surging forward in the river as well as row upon row of neat small buildings halfway up the nearby mountain. In the distance there were more green mountains. Further out there was a snow-capped mountain laced with clouds.

As we were taking pictures, someone on the top of a stone house nearby waved to us. He was inviting us to have some tea. The host, named Gao Shuqing, was a Tibetan. He created a patch of arable land at the foot of a cliff and grew crops. Recently he had built a new house.

I congratulated him on having such a splendid view before his house. He told me that it was a local custom to build a house with its door facing the remotest mountain. This, he said, could ensure the safety of the whole family according to local geomancers.

The Grassland in Heaven

At daybreak the next day, we set off again. Our bus raced on the road running through a mountain pass and drove north along the Zagunao River. The slope beside the river was dotted with local Tibetans' houses and bastions. At one mountain pass, we saw three towering bastions, about 20 metres high. We felt as if we had gone back in time to an ancient battlefield.

Having passed Miyaluo Town, the Zagunao River became progressively more narrow. Finally it became a small gurgling stream, as we approached the source of the river, the snow-covered Zhegu Mountain. It was high and full of woods. Beside the road was a patch of golden rape flowers and green wheat fields. Though it was the heat of summer in July, it felt more like spring.

Having had lunch in a small restaurant at Shuamalukou, our bus climbed over another mountain and came to a wide-open expanse of land – the Songpan Grassland. Along the flower-covered river banks, there were flocks of black yaks, white sheep and some herdsmen on horseback. I felt as if we were in a world of heaven.

Approaching Xialitai on the edge of the Zoigé Grassland, we again came upon a stretch of endless mountains with thick forests. The peaks here were tall and steep while the valley was deep and covered with trees. This place was called Gonggang Ridge, the origin of the Minjiang River.

Our bus came right to Chuanzhusi. Once again we caught sight of the Minjiang River.

Chuanzhusi was a rectangular-shaped flatland. The Minjiang River flowed across it from north to south, and it was surrounded by mountains on four sides; however, there were mountain passes on each side. Going further north along the Minjiang River, one could reach the scenic spot Jiuzhaigou (Nine Stockade Gully) in Nanping County. Going south, one could get to the ancient town of Songpan and the Zhage Waterfalls in Mou-nigou. Going west, one would get to the Songpan Grassland. Going east, one would reach another beauty spot called Huanglong. On the way to Huanglong, one could see Aba's highest snowy mountain, the Xuebao Peak. At Huanglong, cliffs on both sides of the three-kilometre-long ravine are covered with lush forests of cedar.

To the east of Chuanzhusi, there stood a new monument on the slope in memory of the Red Army's Long March. The group of statues carved out of reddish rock was the largest of its kind in the country. This made the ancient battlefield even more awe-inspiring.

Village Wall Paintings

To the north of Chuanzhusi lay a small town named Zhangla, which was known for its rich resources of gold. Since some of the local Tibetans knew how to take advantage of this, they became rather well off. I paid a visit



Many Moslems live in Songpan. Their forefathers are said to have migrated here to do business.



Minjiang Canyon is known for its pears. A single pear can be as heavy as half a kilogram (by Xue Huake).

A quaint street in the ancient town of Songpan



Beacon towers in the Minjiang Canyon are historic relics protected by law.

Fengyi Town, county seat of Maoxian County, is a compact community of the Qiang people.



Eight lakes of different sizes in the area of Jiaochang Town in Maoxian County were created by the 1933 earthquake. Their water is originated from the Minjiang River. A section of the road near Lake Shuimogou has caved in.

to a local village called Shanba. There we made acquaintance with a self-employed Tibetan shop manager, who invited us to tea at his daughter's home in a wooden building. The ground floor served as a warehouse and pens for cattle. The upper floor consisted of a sitting-room, a balcony and seven bedrooms. The walls were painted with patterns and some legendary figures. Each room was furnished with a typical Tibetan brass stove, a brass basin and other daily necessities. But to my surprise, I saw a Western mattress on a bed and a cabinet with a mirror in the room. The hostess was very well dressed. It was said that her hairpin, made of coral and amber, alone may have been worth tens of thousand yuan.

In the village, we saw a wall painting portraying mountains, rivers and happy people. A lama explained to me that the upper part of this painting was the Himalayas, the source of four mighty rivers. My host told me, while pointing at the picture, which was the Yangtse, which was the Lancang and so on. This picture represented the so-called "Universe" in Tibetan Buddhism. On the opposite wall there was another painting entitled "Cycle of Life and Death", which was about human beings in heaven, the material world and hell.

Tea Vital to Both Tibetan and Qiang Peoples in Songpan

Songpan Town is situated in the Minjiang Canyon. The Minjiang River threads past this town. Songpan's town walls and four entrance gates built 600 years ago are largely intact, rather rare in China.

Most streets in this town were paved with asphalt. Wandering in the streets were Tibetans in robes, Qiang people in embroidered dresses and Moslems with white hats. Some youngsters were in jeans and tightly-fitted sweaters making it difficult to identify their nationality. There were quite a number of Han Chinese and foreign tourists here.

Behind the Town God's Temple there was a mountain path with hairpin bends. Perhaps due to the long years of treading, it had actually turned into a ditch which was one metre deep. The west entrance gate of the town was built here, from which one could get straight to the top of the mountain. The wall was built along the mountain slope, and ran on about 200 metres to the other side of Songpan Town.

In ancient days, Songpan once served as an exchange market for tea and horses. Because of the shortage of vegetables, tea was indispensable in daily life. At that time, the

Central Plains needed large numbers of horses for cavalry. So tea was traded for horses here. Songpan was a place of strategic importance as well as a business centre.

Diexi Town Vanished in an Earthquake

Having left Songpan, we travelled southward in the Minjiang Canyon and entered Maoxian County. There we got to the quiet Lake Diexi, which was seventeen kilometres in length. Its water roared down the mountain near Jiaochang Town. This town was very small. It had once been billeted by the army guarding Diexi Town. But unfortunately Diexi had vanished in an earthquake.

Diexi had existed for more than 2,000 years. On the day of the local temple fair, August 25, 1933, a great number of people came from other places. At 9 minutes 30 seconds to four o'clock that afternoon, an earthquake of 7.5 magnitude took place, causing landslides along both sides of the Minjiang River. Jiaochang sank 40 metres while Diexi dropped 100 metres. So Diexi and several scores of villages nearby were submerged. The Minjiang River became blocked at three places, and flooded the area and formed the Upper Lake, Middle Lake and Lower Lake, which was together known as Lake Diexi. Water in those lakes kept rising, and finally they contained one billion cubic metres of water. In the evening of October 9, that is, 45 days after the initial catastrophe, the bank of Lower Lake broke and water, attaining a level as high as 40 metres, poured down and roared towards the lower reaches of the river, flooding a large area.

On the second day of my stay, I paid a visit to the ruins, left by the earthquake. I happened to see a seven-metre-high boulder standing on one side of the Jiaochang Middle School's playground. Around this rock, there were a number of stone stelae and a niche for



Remnants of an ancient plank road built along the face of a cliff by the Minjiang River in Maoxian County (by Wang Dajun)

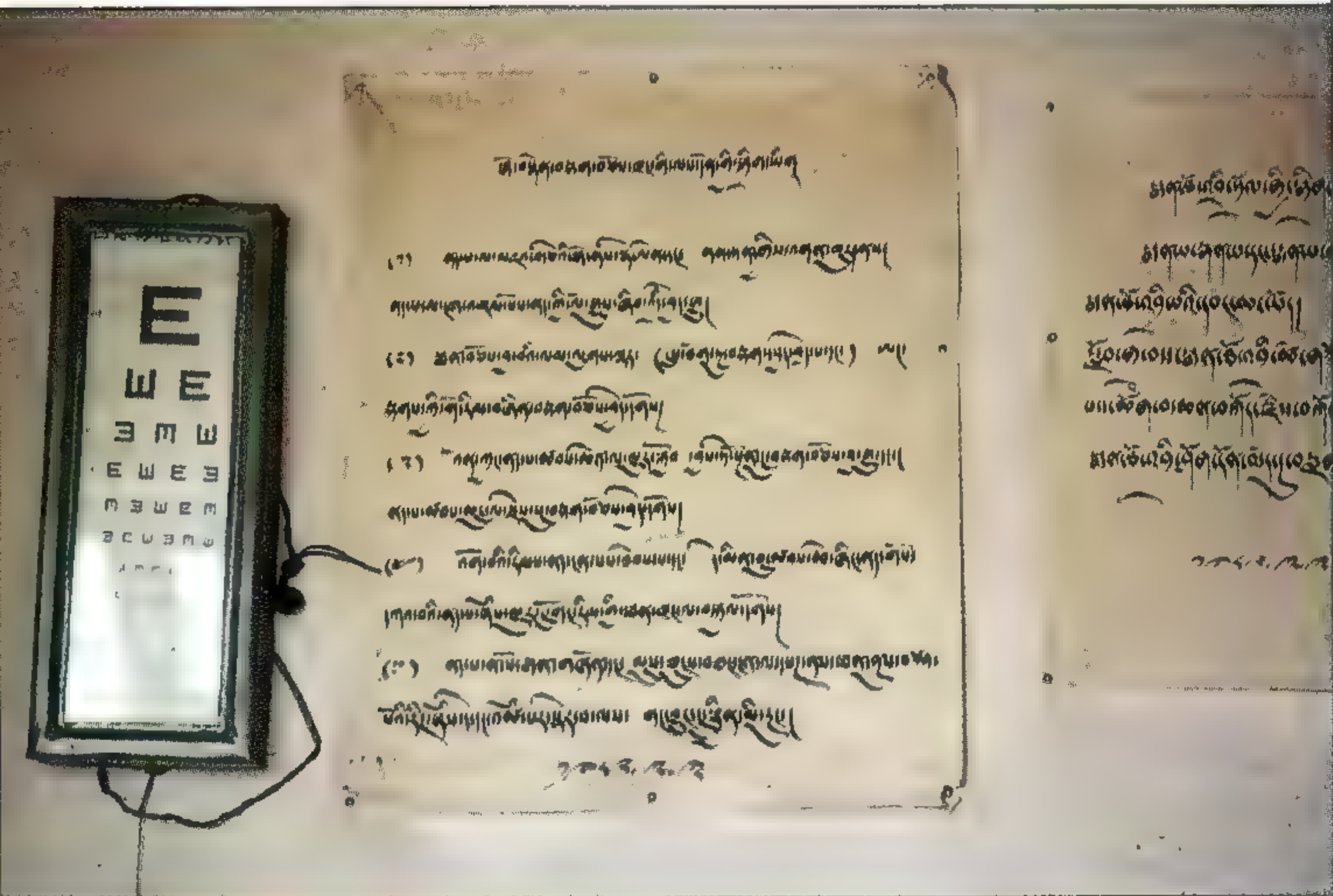


The sole surviving remains of Diexi Town submerged in an earthquake in 1933 are the ruins of part of the Town God's Temple (by Wang Shixue).



The Qiang people's houses are usually built high up in mountains. They seem to live among the clouds (by Wang Dajun).

(Continued on page 112)



NORTHWESTERN SICHUAN

Traditional Tibetan Medical Practices

PHOTOS BY PENG ZHENG

ARTICLE BY ZHONG LIU

The Tibetan nationality on the Qinghai-Tibetan Plateau has developed a culture which has attracted the interest of people all over the world. Not surprisingly, it also has its own traditional medicine. While travelling in the Aba area of Sichuan Province, I visited a Tibetan hospital on the Zoigê Grassland. Its doctors and staff members are all Tibetans. Characteristics of traditional Tibetan medical practice can be seen in all aspects including diagnosis and treatment as well as the making of pharmaceuticals.

A Hospital on the Grassland

The Zoigê Tibetan Hospital is situated a kilometre west of the Zoigê county seat. Standing beside a highway the hospital commands a broad view with a stream and a grassy slope in front and a grassland and a tract of hilly land in the rear. On the distant horizon the blue sky seems to merge with the green grassland. The tranquil and picturesque environment is an ideal setting for the patients to recuperate.

Clockwise:

A Tibetan doctor giving acupuncture treatment to a patient (by Wang Jianjun)

The library contains Tibetan medical books.

The "Ruyi Precious Bolus" is made from precious stones.

A visual testing chart is hung on the wall of the hospital (by Leong Ka Tai).

A well-known Tibetan doctor, Danke, is treating a young lama.



The windows and doors of the hospital are colourfully painted and decorated in typically Tibetan style. On the outer walls are a pair of red cross symbols indicating that this is a hospital. Most of the patients are herdsmen. They come on horseback, thus, there are always several horses tethered to the posts before the hospital's gate.

At the back of the hospital are rows of dwellings for staff members and a pharmaceutical production workshop. A peculiar thing that attracted my interest were many temporary tents erected on the grasslands nearby. Tibetan herdsmen customarily move with their tents. Visiting a hospital is no exception. They pitch a tent which in effect becomes their ward. The tents are equipped with cooking utensils and other daily necessities. Family members serve as nurses, and doctors make a daily medical tour of the tents.

Medical Books in Princess Wencheng's Dowry

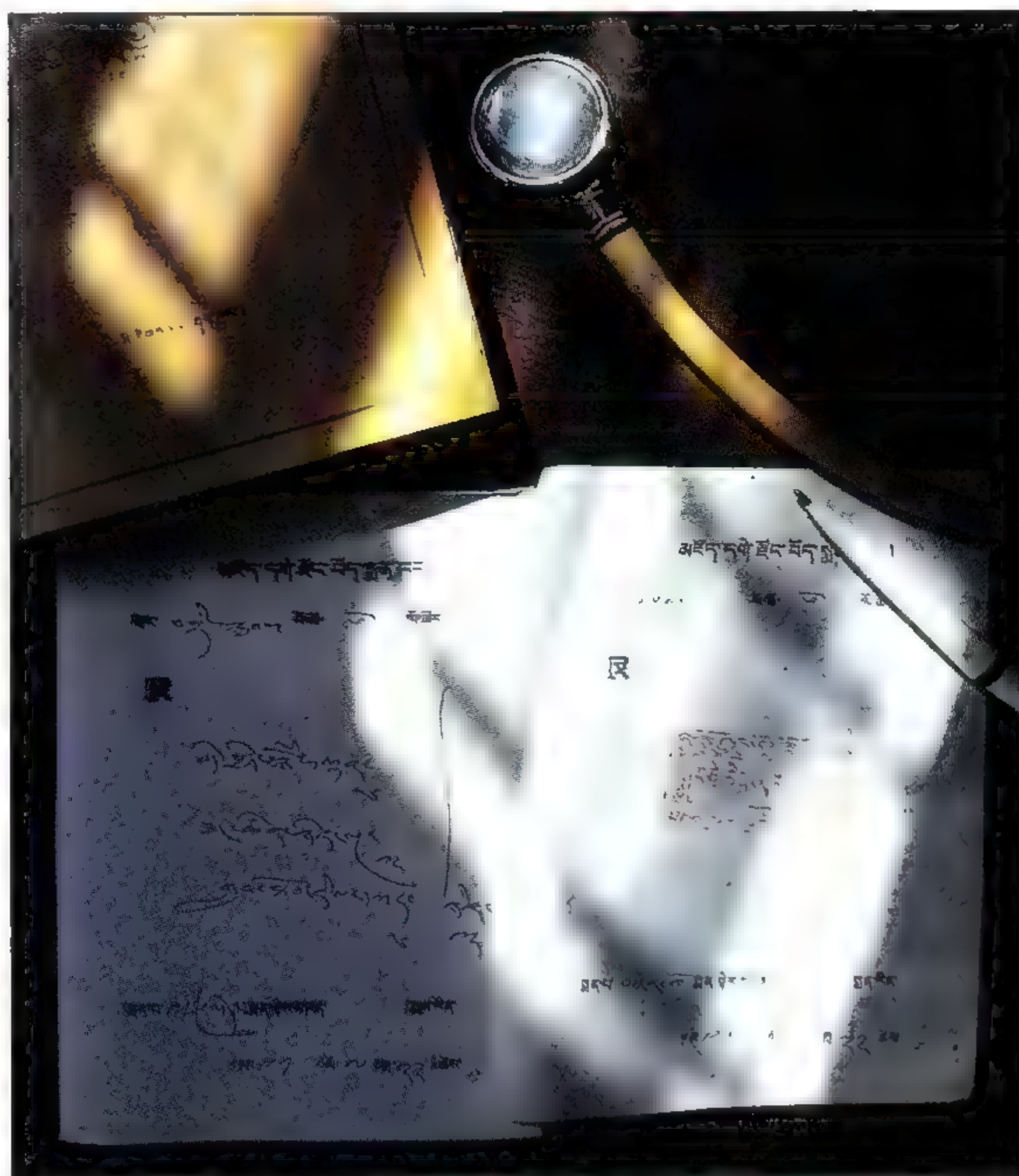
Donned in a white gown and wearing a stethoscope, Tibetan doctors work just as doctors of traditional Chinese medicine do. They observe the patients' complexion, tongues, auscultate and smell, ask the patients questions and take their pulses. The hospital is also equipped with modern medical apparatus such as the X-ray machines, electrocardiograph machines and chemical analysis instruments. The setting is just like any other Chinese hospital. The only outward difference is that the prescriptions are written in Tibetan.

Doctor Nyimai took me to inspect the library of the hospital. It is here where the distinctive nature of Tibetan medicine first became apparent. It looked very much like the scripture repository of a monastery. On entering the library, I saw a portrait of the Panchen Lama on the wall facing the door. Like scriptures, ancient medical books were wrapped up with pieces of red cloth. Doctor Nyimai told me that Tibetan medicine had a close relationship with Tibetan Buddhism, which in turn assimilated much of the Bon polytheistic religion indigenous to ancient Tibet. In fact, lamas of many monasteries are still practising medicine.

Tibetan medicine is a summation of the Tibetan people's prolonged experiences in combatting ailments peculiar to high altitude. Long before the eighth century Tibetan medicine already offered a variety of treatments such as discharging blood at acupunctural points, tapping the abdomen by puncture, removing cataracts with a needle and bathing in medicinal water. Two renowned pharmacologists of that time named Yutuo and Yuandangongbu compiled a great work entitled *Four Volumes of Pharmacopoeia* or *Juxi* in Tibetan, which records about 1,000 kinds of medicines.



The lamas of the Geldun Lamasery are gathering medicinal herbs on the mountain.



A Tibetan prescription



The hospital's pharmacy displays corals and other minerals which are used in Tibetan prescriptions (by Leong Ka Tai).

Tibetan medicine has also doubtless been deeply influenced by the medicine of the Chinese hinterlands. In 641, when Princess Wencheng, daughter of the Tang Dynasty Emperor Taizong, went to Tibet to marry the Tibetan king Songtsan Gambo, she brought with her a batch of medical books. These books were later translated into Tibetan language by Han doctors and named *Medical Encyclopaedia*. They become the earliest medical texts in Tibetan areas. In 710, another Tang princess, Jincheng, married Tibetan king Chide Zhugdan. She brought to Tibet a medical treatise entitled *Medicine and Diagnosis of Yuewang*. Even today this book is a textbook Tibetan doctors are required to study. Diagnostic methods cited in this book such as to feel the pulse, to smell the urine, to observe the tongue and fingernails are still used by Tibetan medical practitioners.

Minerals and Even Precious Stones Used as Medicine

The Zoigê Tibetan Hospital has a small pharmaceutical plant for processing herbal medicines and making pharmaceuticals. Many of the herbal medicines are local products. The Aba area has been historically known as "the natural reserve of herbal medicines". More than 1,000 species of plants used to prepare medicine are growing on the snow-capped mountains and green grasslands in the area. Among them over 200 kinds are processed into drugs commonly used in Tibetan medicine.

Situated at an average altitude of 3,500 to 4,000 metres, the Songpan Grassland is cold and damp, and dotted with many marshlands. Herdsmen here eat lots of meat but fewer vegetables and fruits, thus, they are susceptible to arthritis, gastric disorders and some strange maladies which are difficult to treat. The Zoigê Tibetan Hospital has set up a workshop to make special pharmaceuticals for treating these diseases.

In the storehouse of the workshop one can find different kinds of minerals used in Tibetan medicines. A newly-concocted medicine called "Ruyi Precious Bolus" comprises such gem-quality minerals as sapphire, pearl and jade. A piece of sapphire costs as much as 7,000 yuan Renminbi. If the bolus is not highly effective, chances are that the patient would not pay a high cost for it.

Beside minerals, Tibetan medical practice also uses the internal organs of wild animals such as hearts of wild oxen, blood of wild boars, eagles' stomachs, deer antlers, tiger bones, bears' bladders and musks to make remedies. Unique indeed are the prescriptions of Tibetan medicine but, after all, they have been developed to treat ailments for inhabitants of the roof of the world.

Translated by Anne Yan

The hospital building is decorated in Tibetan style



Chengdu Textiles Import & Export Corporation, a subsidiary specialized branch of the China National Textiles Import & Export Corporation, mainly handles the import and export of yarn and grey fabrics, knitwear articles and cotton manufactured goods, garments and other textile raw materials. It also undertakes the processing of materials supplied by clients and processing with samples supplied by clients.

Since the state's implementation of the policy of reform and opening to the outside world ten years ago, Chengdu's textile industry has achieved a rapid development by enlarging its business scale, importing equipment and renovating its technology. The corporation now possesses a complete processing network with advanced equipment and technology capable of turning out various kinds of textile products. This had created a sound foundation



CHENGDU TEXTILES IMPORT AND EXPORT CORPORATION

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for the development of its export trade. Chengdu Textiles Import & Export Corporation is keen to offer quality service to clients all over the world and to supply them with various kinds of textiles products. The corporation mainly handles the following products.

Yarn and fabrics: All-cotton yarn; all-cotton grey fabrics, all-cotton printed fabrics, all-cotton bleached fabrics; T/C dyed fabrics; T/C yarn; T/C grey fabrics; T/C bleached cloth; T/C printed cloth; ramie/cotton blended yarn, ramie/cotton blended fabrics, pure ramie yarn, pure ramie fabric; pure viscose rayon yarn, pure viscose rayon grey fabrics.

Cotton manufactured goods: Table napkins, towels, handkerchiefs, bed-sheets, bedspreads, pillow covers, pillow-cases and bedding articles.

Knitwear: Knitted singlets and pants, flannel sweaters and pants, all-cotton sportswear, various kinds of knitted hosiery.

Threads and braids: Pure cotton and polyester/cotton thread on cones, pure cotton wide/narrow elastic cords.

Pure silk garments: Pure silk articles, underwear, pajamas, nightgowns, silk handkerchiefs, silk scarfs.

All-cotton garments: Ladies' one-piece dresses, variety of skirts, shirts and blouses, pants, shorts, jackets, quilted jackets, children's suits, play suits, quilt covers.

T/C garments and ramie/cotton blended garments.

SHENYANG GARMENTS IMP. & EXP. CORPORATION



The business scope of this corporation is the import and export of all kinds of garments made of cotton, wool, linen, chemical fibres and blended fabrics. They include men's wear, ladies' wear and children's clothes. Also on the import and export lists are garment materials, subsidiary materials, knitwear, cotton textiles, woollen fabrics and woollen carpets. Apart from engaging in compensation trade and processing according to customers' supplied samples, the corporation processes customers' supplied materials and imported materials. The corporation also deals in the import of textile machinery and equipment for garment processing.



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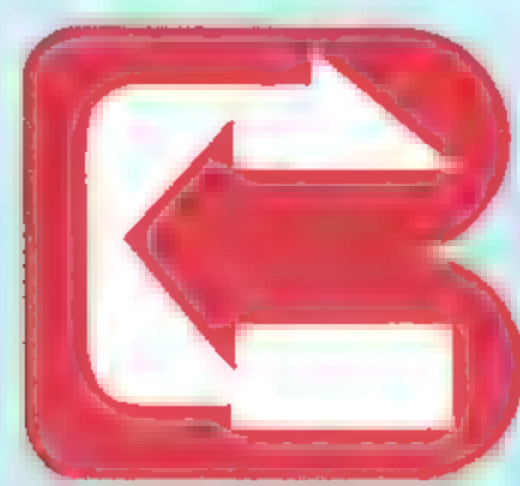


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Wenzhou – A City on the Move





Wenzhou, only a small city, looks rather undeveloped but it has recently undergone renovation by pulling down many old, single-storey houses and extending Zhongshan Road, the main street in the city proper. Newly built modern buildings are being completed one after the other, contrasting with the small single-storey houses nearby. (Photo by Shao Jiaye)



Situated in the southeast of Zhejiang Province, Wenzhou is not connected by a rail link, relying mainly on long-distance coaches and water-transport. Thus, its communications with the outside are extremely inconvenient. However, opening up an air route has to an extent improved its communications. When the air service opened, old Wenzhou residents who had never been out of Wenzhou for decades came to the airport to catch a view of the "big iron bird". (Photo by Zheng Gaohua)

Situated in southeastern Zhejiang Province, with a population of over 540,000 in its urban district, Wenzhou, or Warm City, was given its name simply because it has a spring-like climate all year round. The annual average temperature in Wenzhou is 17.9°C, with the average temperature at 27.9°C in July and at 7.6°C in January. It is located on the south bank of the Oujiang River about thirty kilometres from its mouth in the East China Sea. Wedged in an area with mountains on three sides, forming the shape of a hoof, it is characteristic of a waterside city in southern China style.

Wenzhou is an ancient city with a long history, which can be traced back to the second century B.C. when this area was the Kingdom of Dong'ou, a title granted in 192 by Emperor Huidi of the Western Han Dynasty. It was famous for its pottery production in the Xia, Shang and Zhou Dynasties during the period from 2000 to 1000 B.C. Being the economic, political and cultural centre in southern Zhejiang, it is one of the best-known port cities of the province, yet still maintains the basic layout of an ancient city built in 323. The city is also one of China's fourteen coastal cities open to foreign trade.

Relying mainly on long-distance coaches and sea transport, its communications with the outside are somewhat inconvenient. Even if you travel from Ningbo in the same province, it can take you well over half a day. This consciousness of splendid semi-isolation, as it were, has made the people of Wenzhou feel secure with a strong identification with their hometown. However, this has also brought them a feeling of worry and a sense of being encircled, thus compelling them to embrace social and commercial contact with the world with great enthusiasm.

Business Over Idle Chatter

Strolling along the busy streets of Wenzhou, you may find shops on either side of the street selling fashionable goods; bicycles, motorcycles, cars and buses are seen chasing one after another on the street; even the pedestrians seem to be in a hurry. The rhythm of life there is fast. It is said locally that even many old women making telephone calls from telephone booths in the street talk business rather than chat idly. The private economy in Wenzhou is, in fact, developing vigorously. Today, fashionable clothes, leather shoes and lighters have become the mainstay of the manufacturing industry in Wenzhou and Qiaotou (Bridge End) Town, which is on the outskirts of Wenzhou, has become the biggest button trade market in Southeast Asia.



Imitating Raised to a Fine Art

The penchant of Wenzhou's people for imitating and hunting for new fashions can be illustrated by the following examples.

To take the clothing industry, for example, shops in the past sold only shirts and jackets. Later, more fashionable clothes were introduced from Guangzhou and Shenzhen and sold to the local people. Gradually, people there begin to buy cloth, to design styles and to produce clothes themselves.

In 1987, someone purchased a Fiat four-seater car from Poland to be used as a taxi. Within a very short time, similar cars started appearing in the streets and lanes in Wenzhou.

Once advertisements of well-known labels of goods are published, people can be seen everywhere wearing clothes and accessories bearing the famous brands such as "Montagut", "Crocodile", "Apple", "Ellesse", "Bossini", "Nike" and "Caesar".

Once a new hair style appears, in no time at all, innumerable locals with a similar hair style can be seen in the streets.

If a particular cassette sells well in the market, all the shops in town will be playing it.

Once a concert has proved popular, big enterprises will spend a considerable sum of money for popular entertainers to stage the same concert to promote their products. Their profits can be very high, to the surprise of many people.



The more shops selling fashionable clothes that are opened, the more models that are needed.

Their narrow living space inevitably leads to severe competition, giving the people of Wenzhou an urge to improve their lot.



Setting the trend in the mainland, fashionable clothes produced in Wenzhou have become popular throughout China. Wuma (Five Horses) Street in the shopping area is lined with many shops selling fashionable clothes. Because of the severe competition, some shops attract customers by displaying pictures of beautiful models in fashionable clothes; other shops draw the customers' attention by cutting prices.

Paying much attention to their appearance, the women in Wenzhou are well-groomed and smartly dressed even when they go out to work and shop. Riding on a new style of motorcycle, some women can be seen in the streets and lanes looking very worldly.

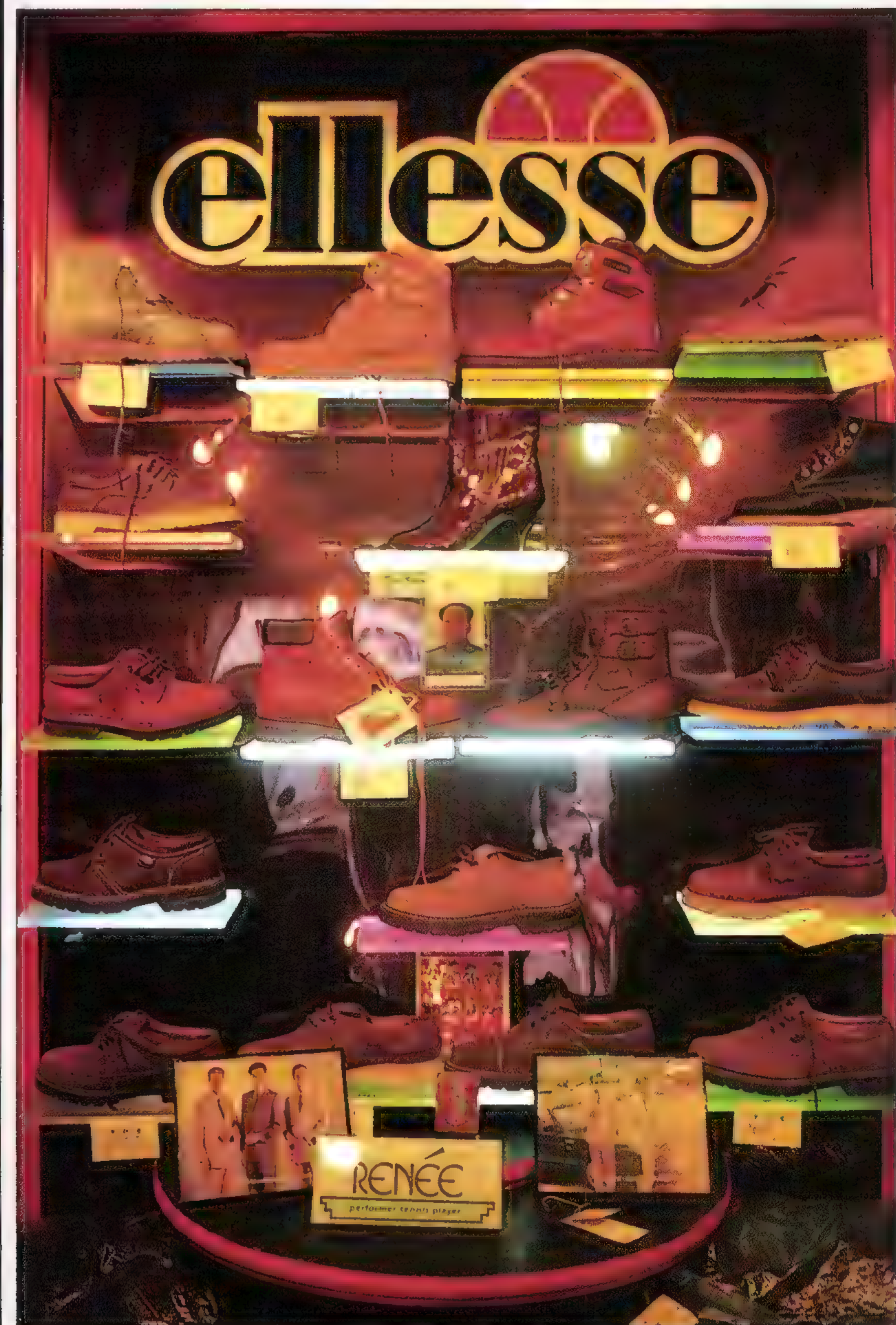


These small Fiat cars are Wenzhou taxis. They can be driven through narrow streets and are therefore popular with passengers. Nowadays, there are altogether 1,600 Fiat cars with every 25 Wenzhou residents owning a Fiat car on average.



The imitative ability of Wenzhou people is really surprising. In 1987, someone purchased a Fiat four-seater car from Poland to be used as a taxi. Within a short time, similar taxis started appearing in the streets in Wenzhou.

Many shops selling famous name goods have appeared during the last two years. They sell only imported goods including leather shoes, suits, shirts and handbags. However, an intense interest in Mao Zedong remains popular in China, and even the open-minded owner of this shop has on display a statue of Mao Zedong in order to attract customers' attention.



The Wenzhou people like everything modern. For her wedding, a bride naturally looks smarter if she wears a Western-style wedding gown. This old single-storey house has been converted into a shop selling wedding gowns by a smart self-employed labourer.



In order to advertise its products, the producer of well-known "Milissa" brand leather goods in Wenzhou has specially organized a TV concert, inviting top national singers and actors to perform in a live telecast concert. It is a full house, with late-comers standing to watch the concert. During the interval, the organizer put on a fashion and leather goods show.



Although the people of Wenzhou are good at doing business, outside the competitive marketplace, they reveal gentle traditional ideas in their daily life.



Paying much attention to their appearance, the women in Wenzhou regularly go to beauty shops for a facial. As a result, more and more beauty shops have opened, claiming that their staff are professionally trained in order to attract more customers. Currently, the girls who wish to enhance their looks go to beauty shops to have a facial once a week, costing them about 30 to 40 yuan.

Fixed Wage Earners Show Their Prowess

The development of the private economy has influenced those with a monthly fixed wage, giving the latter a sense of being left behind.

Those working in the field of education get a fairly meagre wage and bonus. Teachers, therefore, privately tutor students in the evenings and on holidays to increase their income. Doctors run "home clinics" in their spare time to generate income used to give their family members a better life.

Keeping Traditional Ideas in Daily Life

The people of Wenzhou seem to have a knack for doing business. However, outside the competitive marketplace, they reveal traditional attitudes in their daily life.

When getting engaged or married, they display their betrothal gifts or dowry on a minibus riding through the streets and lanes.



Almost all the shops in Wenzhou are individually-owned. Influenced by the expansion of the private economy, this state-run No. 1 Department Store with its Western-style building has arranged for some of its counters to be contracted to individuals.

When a child is a month old or having a birthday, the older generation will present him or her with exquisite toys, gold and silver ornaments or even a colour TV set.

A Place Where the Old Virtues Live On

It is recorded in the *Jiajing General Records of Wenzhou Prefecture* of the Ming Dynasty (1368-1644) that in Yongjia (Wenzhou), there was "a girl who showed much filial piety to her mother. She cared for her mother by spinning and weaving, and she washed yarn at night and would finish weaving a piece of cloth the next morning. When her mother died, she drowned herself by holding a large rock in her arms. Her neighbours set up a memorial temple for her and built a workshop for washing yarn".

This story can almost epitomize the character of Wenzhou people. Filial piety and duty are something which is still deeply impressed in everyone to this day. Failing in business may arouse public sympathy, but being an unfilial son or daughter will arouse the contempt of friends and relatives.

The part of the story about washing yarn at night and making it into a piece of cloth the next morning indicates that the Wenzhou people are industrious, clever and deft.

The conclusion and epilogue: "When her mother died, she drowned herself by holding a piece of rock in her arms. Her neighbours set up a memorial temple for her and built a workshop for washing yarn." It may be somewhat apocryphal but the people of Wenzhou have a fairly strong spirit of self-sacrifice and consciousness of unity. As long as somebody takes the lead, they will come together to contribute towards building memorial temples and setting up steles so that they may eulogize the deeds and virtues of good men.

No matter what comments people care to make, Wenzhou, after all, belongs to itself. Seeing anything unfair happening to the weak and the insignificant, there is always the hope that someone will take up the cudgel on behalf of the victim of injustice. In today's life, seeing a next-door neighbour falling ill, people will help take the ailing person to hospital. People never forget to send a dish of snacks to their neighbours during holidays. These small acts of kindness mirror the fact that the recent opening of Wenzhou to the outside world has not washed away the sincere traditional virtues of the local people. ☞

Translated by Chen Hansheng



Facing the changes of modern life, the Wenzhou people still maintain much of their traditional thinking and customs.

There is also a computer portrait drawing service in Wenzhou, making it possible to have your portrait printed on a handkerchief as a souvenir. No wonder it is popular.



The better living conditions in the city have naturally attracted many young farmers to "explore the world". Every morning, a crowd of young farmers gathers at the boundary street of Wenzhou City proper, waiting to be hired. If both parties are happy with the terms, they can start work immediately.



Han Dynasty Tomb Murals in Dahuting, Henan

PHOTOS BY WANG YAOJIN
TEXT BY SONG QUANZHONG

From Zhengzhou, the provincial capital of Henan, we went fifty kilometres along the Zhengzhou-Shaolinsi Highway to Dahuting, Mixian County, Henan Province. Passing a gate which has a watchtower in Han Dynasty style on either side of it, I saw a big mound in front of me. This was the site of the two Han Dynasty Tombs of Dahuting, standing parallel to each other, thirty metres apart.

With stone portrait engravings, the east tomb contains the remains of Zhang De, a prefectural official of Hongnong, during the Eastern Han Dynasty (25-220). Also known as Zhang Boya, he was a native of Mixian. The west one, containing murals, has as its occupant his relative. Both tombs are still in relatively good condition.



- ▲ Built in Han Dynasty style, this gate stands at the entrance to the ancient tomb.
- Collecting rentals in kind from farmers — an engraved picture that reflects an aspect of rural life in the Han Dynasty







The knocker on the door has the carving of an object intended to drive away evil, and is frequently seen in Han Dynasty tombs.



A meticulously crafted piece of work — the scene of a dinner party and performances in a Dahuting Tomb mural — still maintains its original pigmentation.

In architectural terms, the shape and structure of the two tombs are similar. The stone carvings and murals on the walls of each tomb, rich in content, include colourful and gorgeous portraits as well as other forms of painting. They provide a clue to specialists in their research on the life and customs of the people of China in Eastern Han Dynasty as scenes from the life of the deceased are presented.

Measuring 25.16 metres in length, 17.28 metres wide and five metres high, the east tomb is made up of seven chambers. All chambers, except the central and the rear ones, are decorated with stone carvings on the inside walls and in passages as well as on stone gates. The stone carvings on the lintel, leaf and architrave of doors are particularly unique in style. They depict both animals designed to bring good luck to the occupants of the grave and human characters drawn from the life of the deceased. The design is imaginative and romantic. On the knockers of stone gates are carved animals, believed to be capable of driving away evil in protection of the dead. Ears lifted up, eyes protruding and teeth clenched, they presented a dreadful look to anyone who approached the gate. The outlines of these animals are reminiscent of the so-called "animal mask" design characteristic of Shang Dynasty bronze ritual vessels.

Having entered the gate, I saw concave lines carved on all walls representing clouds, in the midst of which were green dragons, scarlet birds with wings spread out, and unicorns running about. There were also a celestial tortoise, a rabbit and a golden toad. The composition of carvings is fine and the arrangement of objects reasonable, imparting a sense of dignity and beauty.

I was greeted by a picture of rental collection as I made my way to a south side chamber. A representative of the landlord was collecting rentals in kind from farmers. He was seated on the ground, attended by servants. A man stood in the front. Another, on his knees, was reporting to him about what the farmers had borrowed from him and now must be made to pay back with interest. The reporter was reading from a rental list. At the bottom of the picture was a cart. Grain — rental paid in kind, had been piled high up on the side, ready for loading. Two farmers, lean and haggard, were paying back their rentals. One of them was seen sacking the grain, the other loading the cart. An overseer was examining the quality and quantity of grain that had been tendered as payment. Near the overseer's feet lay gunny sacks and a measuring tool. On the right was a grain depot, whose top was slanted, much like a nine-ridged roof in Chinese architecture. Against the side wall stood a ladder. A young man riding on horseback was

in front of the grain depot, with a bow and arrow. He was aiming at a bird on a treetop. An attendant stood by, drawing the rein of the horse for his master. The picture reflected an aspect of rural life in China during the Han Dynasty. Because the economy was largely based on agriculture, there is much of the daily life and commercial activity of the times revealed here.

The east wall of the east chamber had a picture of a Chinese kitchen, where some cooks were busy at work, slaughtering a chicken and a duck as well as an ox and a pig. Some carried firewood to light a stove. Others were already cooking meat and fish in another stove. Various utensils lay on the ground. The prepared food was being brought to another room. The carved picture had a high degree of realism and carried the viewer to the kitchen of the elite from a bygone age.

People, animals and objects in all of these engravings are rendered in silhouette and isolated from one another, thus, the graphic quality is the salient common feature of all of these pieces. Relationships between the figures portrayed are indicated by posture and gesture alone, as the silhouettes stand out against a ground that is plain and empty.

From the tomb containing engravings, I soon came to the tomb of murals, where I found the architecture basically the same as those of the one I had just visited, though somewhat smaller. Except for the rear chamber, all other chambers were adorned with colourful murals, 64 in all, covering an area of over 100 square metres. Textual criticism confirmed that the wall had been coated with white plaster 0.5 cm thick. The surface was then polished and smoothed. The contours were first drawn by writing brush. The colours — cinnabar, ver-

million, ochre, mineral yellow, mineral green, white chalk, and ink were applied later.

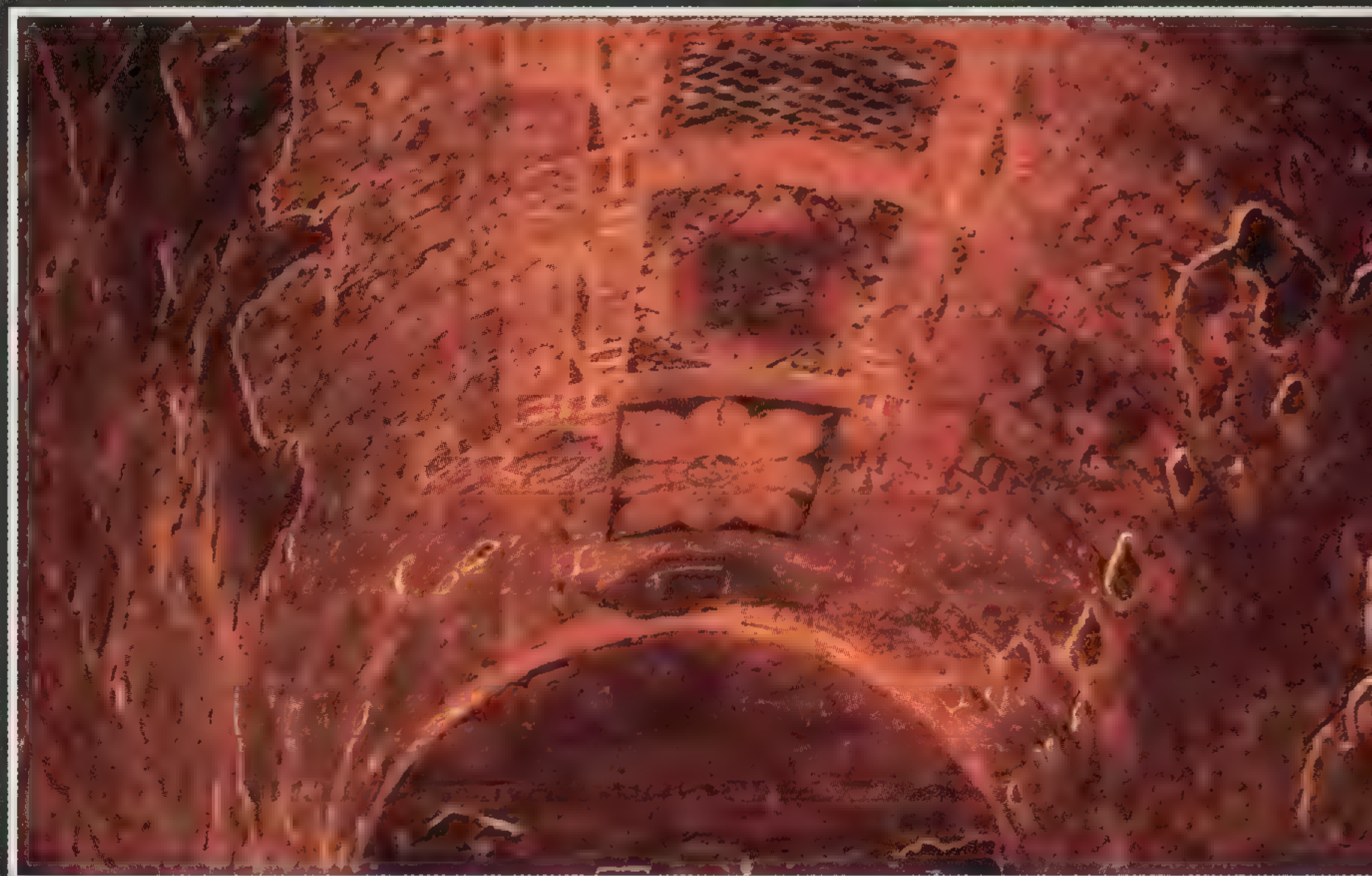
A reception scene with guests arriving could be seen in the ante-chamber and passage. The ceiling had a caisson design, flanked by four murals. Another huge scene, 7.3 metres long and 0.7 metre high, described as a banquet with entertainment was on the northern wall of the central chamber. On the west portion of the picture the artist had painted a black drape over a red background. In front of the drape was a big table, on which were placed vermilion cups and plates. Before the table sat two long-robed men. To all intents and purposes they were the grave occupants attending a dinner party. By the side of the drape were four attendants in different dresses. One was kneeling before his master as he received instructions. Two lines of aristocrats wearing robes or gowns sitting and drinking, filled the top and bottom of the picture. They were enjoying theatrical performances and listening to melodies played by musicians for the occasion. In all, there were 78 characters portrayed. Since there is no modelling or depth, it is the graphic quality that stands out in these paintings. The outline, on which the movement and life of the work depends, is free in its modulations. This graphic quality, which is so pronounced in the elegance, elongation and static posture of the figures, is one of the characteristics of Han painting. We can also see this graphic emphasis in the engravings found in the other tomb as well. The strength of the graphic presentation, because the colours are somewhat faded, might make us forget that these images were also admired for their vivid colours.

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Translated by He Fei



Carvings like this adorn practically all walls in the tomb chamber.



Curved ceiling of the tomb passage

Luochuan's Wool Embroidery on

PHOTOS BY ZHENG YUNFENG TEXT BY ZHENG XIANGDONG



The wool embroidery on burlap in Luochuan County, Shaanxi Province in northwestern China is unique because of its bright colours and seemingly artless yet brisk composition inspired by abundant imagination. It is a new genre of folk handicraft developed by craftsmen in Luochuan. Its composition and use of colours borrow much from the traditional folk embroidery, paper-cut, wood-engraved New Year pictures and auspicious designs. Handled in terms of modern aesthetic approaches, these boldly coloured works show strong local flavour by reflecting the unsophisticated yet colourful way of life followed by the natives.

This kind of embroidery draws as its motifs auspicious folk designs, geometric figures and patterns and birds and animals as well as scenes from fairy tales, legends and folk customs. With wool of different colours woven on burlap, these folk artists produce pictures reflecting interesting facets from legend and real life incorporating rich local flavours. They use bright red or green, pale purple and light blue as the dominant colours seasoned with black, white and golden yellow, to make works with sharp colour contrast yet harmonious in effect. Such works featuring many hues have a distinct aesthetic appeal. Very decorative with embossed images, wool embroidery on burlap is often made into tapestries with a reel on top and tassels underneath.

The Luochuan burlap embroidery is not difficult to make. Before proceeding, a piece of burlap with images drafted on it is stretched on a wood frame. Then the craftsman sets out to embroider it according to the draft with wool of various colours. When it is done, it is smoothed out by an iron.

Burlap



Tiger King

The tiger image is regarded as a talisman by the Chinese, protecting people by expelling evil spirits and keeping the house tranquil. The metamorphosed tiger designs in the burlap embroidery are also used as auspicious symbols.

In this piece of burlap embroidery, one of the tigers has a pair of extremely large eyes evoking images of radiant suns. Other tigers display long eyes and thick brows, and their noses are depicted as small triangles. All the mouths are wide open showing grinning teeth while in the middle of their foreheads are embroidered the Chinese character 王, meaning "King". In this respect they are similar and possibly related to talismanic tile cats seen in Yunnan, but in stark contrast are much more affectionate than their fierce ceramic counterparts from Yunnan. Strwn throughout the picture are also some very decorative brightly coloured designs, which help to render a cheerful disposition to these dignified "kings of the mountains".

Escorting the Bride to the Wedding

Escorting the bride to the wedding is a common event in northern Shaanxi. One may discern that the folk artist has taken great pains to present it in an effective way. He has succeeded in conveying a festive atmosphere by filling the whole picture with a crowd of people with vivid expressions on their faces and by harmonizing bright red and bright green with golden yellow and orange hues.

This piece of work is also distinguished by its human figure images. Inside a fancifully designed bridal sedan chair ornamented by lanterns sits the bride in gorgeous attire, followed in the wake by the matchmaker with a walking stick, her hair worn in a coil. The happy bride is also escorted by people of various descriptions on stilts sent to welcome her, and preceded by a drummer earnestly wielding his drumstick. This lively sight might very well make the viewer feel as if he can hear the wedding march.

A Fish with a Human Face

The Chinese character for "fish" is homonymous with that for "surplus", therefore the fish image symbolizes affluence and plenty to spare from year to year. In this burlap embroidery item, the smiling face of a lovely cherubic child is attached to a fish body, thus heightening the atmosphere of gaiety it tries to convey.

The plump fish image complemented with decorative designs of flowers, magpies and butterflies gives good expression to the age-old dream of the common people for a life free from privation while imparting to it a modern touch.





The Monkey Judge

In the legend of "The Monkey Judge", a mouse sues the cat in a court presided by a monkey. The creator of this burlap embroidery work portrays this legend with a humorous touch, laying special stress on the facial expressions of the characters. The red-faced monkey bedecked in a blue silk official gown, with long plumes wagging behind his head, maintains the serious bearing of an upright judge. The mouse, exceedingly nervous, is pleading to him, while the cat is standing by complacently, with a still undigested mouse in his stomach, refuting the accusation put forth by his adversary. In this vivid picture, a jocose tone is evident.



Mother and Son

This work depicts the deep attachment between a mother and her child by compact lines and bright colours. It is characterized by an ingenious composition and pleasant contrast. Imbued with love, it is viscerally appealing. The single line dividing the faces of the mother and the son shows an assimilation of the modern abstract art decoration, which renders coherence to the whole sight.




Embroidering Girl

Most girls in northern Shaanxi are good at embroidery, which is artistically reflected in this work. Bending over, a girl is indulging in the satisfaction with her own work just completed. The embroidered decorations on her head and clothes and lying about all clearly show what an ingenious and nimble-fingered girl she is.



Noodle Pressing

The scene of a couple pressing noodles together on the kitchen range is depicted here. It is characterized by superimposing objects at different perspective distances, which produces effectively a sense of three dimensions. This is a departure from the scatter-point perspective method commonly employed by these folk craftsmen. 

Translated by Xia Ping

Country Church Among Fragrant Flowers

PHOTOS BY HU WUGONG & PAN KE
ARTICLE BY HU WUGONG

One finds many Buddhist temples and ancestral shrines in China's countryside, but a Christian church with European architecture, such as the Paowo Catholic Church at the foot of Mount Zhongnan, 100 kilometres from Xi'an in Shaanxi Province, is hard to come by.

A village which serves as a boundary marker for the county, Paowo lies within the jurisdiction of Meixian, sprawling along a stream that comes from the depths of the Qinling Range. It is surrounded by mountains on all sides. Spring has come for it is in the month of March, and the lush green wheat seedlings and yellow rapeseed carpet the fields. Peach and pear blossoms are everywhere, while apples send forth fragrance. Against this beautiful setting of rural China, I am surprised to find the spire of a Roman Catholic Church towering above the wood when I look across from the other side of the river.

How come a Roman Catholic Church is found in this part of the country? What is its history?

At the northern foothill of the Qinling, Paowo, once named Baowo, was seldom visited by humans and only frequented by leopards at one time. Baowo, in fact, means a den of leopards. The church was built here in the early 18th century at the time of Qing Dynasty (1644-1911).

Having studied Catholicism in Rome, a Chinese priest, Father Liu, made a request to the Pontiff to allow a church to be built in China upon his return to his homeland. He said it would be



The congregation is seated in the spacious church, men on the left and women on the right.

rather inconvenient for Chinese converts to travel such a long distance to Rome to pay homage to Calvary in the Holy Sepulcher of the church there, and he proposed to the Pope that another holy site, one resembling Calvary, be built in China. Permission was granted. Father Liu spent two years looking for a place along the Qinling Range that did look like Calvary. In the end, he discovered Baowo and decided to build a church there.

According to the Catholic calendar, May 3 (the Finding of the Cross) and September 14 (the Exaltation of the Cross) are commemorated every year when congregations from various counties in such provinces as Guangdong, Yunnan, Sichuan, Hebei, Shanxi and the northeastern provinces flock to Baowo. No less than 20,000 Catholics make their journey to this Catholic Church, despite the rigours of such a trip.

During the reign of Emperor Yongzheng (1723-1735), the Qing court forbade the church to operate in China. Many Catholic fathers and believers were persecuted, and the church was burned down. This marked the beginning of the sad history of the Catholic Church in China. By 1929

A Roman Catholic Church with European architecture is a rare sight in rural China



when drought hit Shaanxi, bandits overran the countryside. The church, which had been rebuilt after Yongzheng's reign, became a den of bandits. Government artillery bombarded the church which damaged it. As late as the 1960's, the church was again destroyed, and Baowo was replaced by the present name Paowo.

In 1988, donations were collected by Chinese congregations to build the present Paowo Church in the ancient European castle-style at the spot where only some 400 families live. A Virgin Mary Chapel has been added on a slope on the right side of the church.

On Sunday, mass is held in the church hall, which is the size of half a football field. Male believers sit in rows of seats on the left side, and female believers sit on the right. At the end of the altar is a big jar containing holy water for ritual purification. On the jar is a piece of red paper with the words: *shengshui* (holy water) on it.

On their knees, an all-male band is playing flute, *sheng* (reed pipe), gong, drum, *huqin* (two stringed bowed instrument), *suona* horn, bass horn and clarinet — a curious mixture of Western and native musical instruments. To our surprise, the music is vigorous and harmonious, and, occasionally, one detects one or two bits of a Shaanxi operatic air.



This Catholic, palette in hand, is painting the portrait of Virgin Mary which will be hung in the Sacred Heart Hall.



Holy water in the big jar at the end of passage

The most pious of the Catholic congregation in this church appear to be elderly women in their 70's or 80's. Palm to palm and eyes shut, they are on their knees and remain in this posture during the entire mass. The children — some on their knees also, some seated and some lying on the red-brick paved floor, do not make much noise.

The offerings on the altar have a Chinese flavour. Two scrolls hang on the wall at the side of the portrait of Jesus Christ, and a horizontal scroll on top says: *Kaitong Tianguolu*, or, Passage to the Kingdom of Heaven. The statue of the crucified Christ below the altar is life-size and vividly executed. An elderly woman is praying with lowered head, holding the foot of Christ. A red offering box stands below the cross.

At the end of the mass, the congregation is asked by the priest to assist in the transportation of bricks, tiles and wooden materials to Baozi (Leopard) Hill at the back of the church. A Sacred Heart Hall is in the process of being built on the hill, says the priest, in accordance with the decision reached by the church. After each mass, the congregation makes an offering of labour to build the hall. On leaving the church, I see several hundred churchgoers carrying bricks and lumber as they slowly walk uphill.

Translated by He Fei



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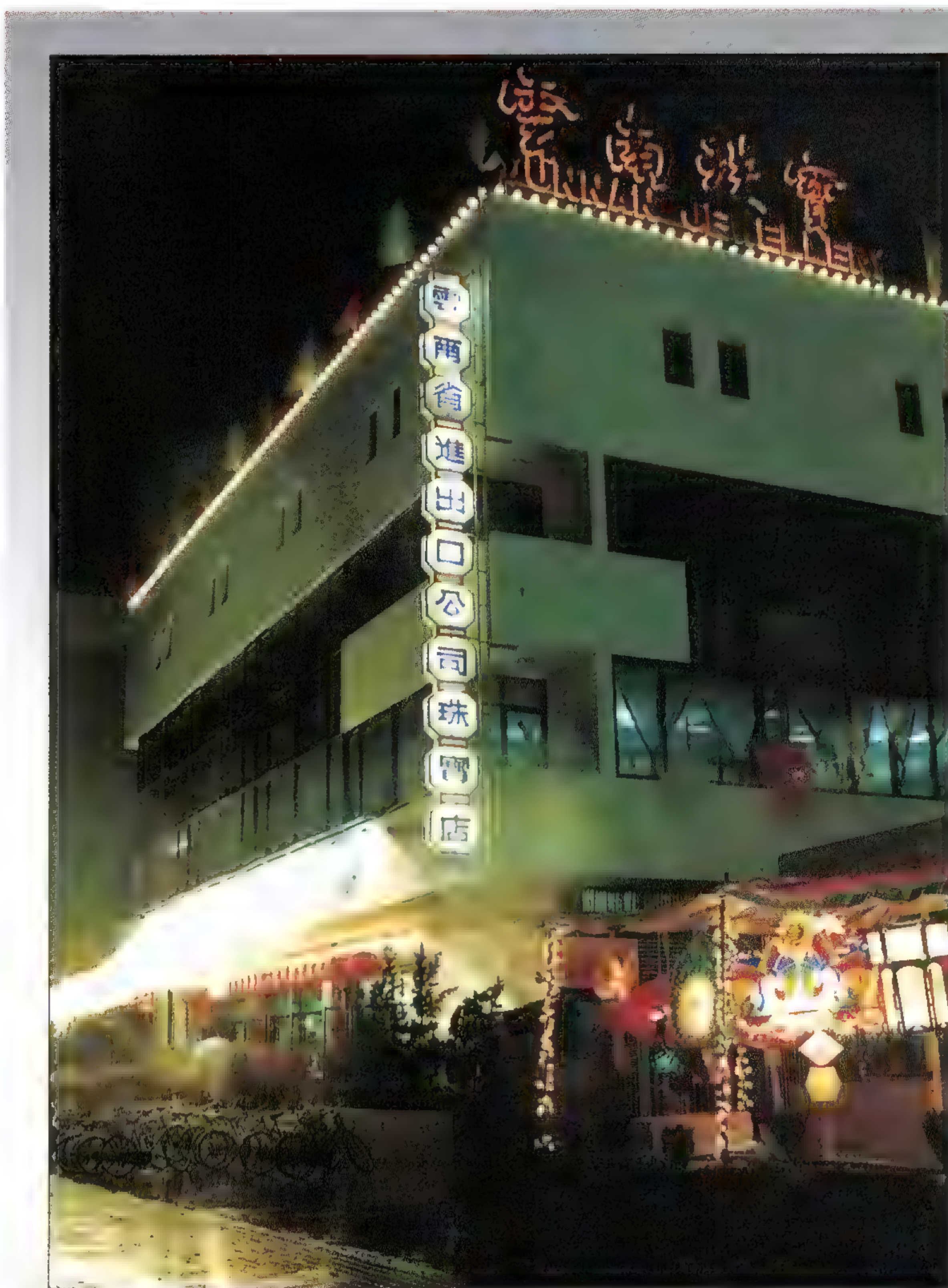
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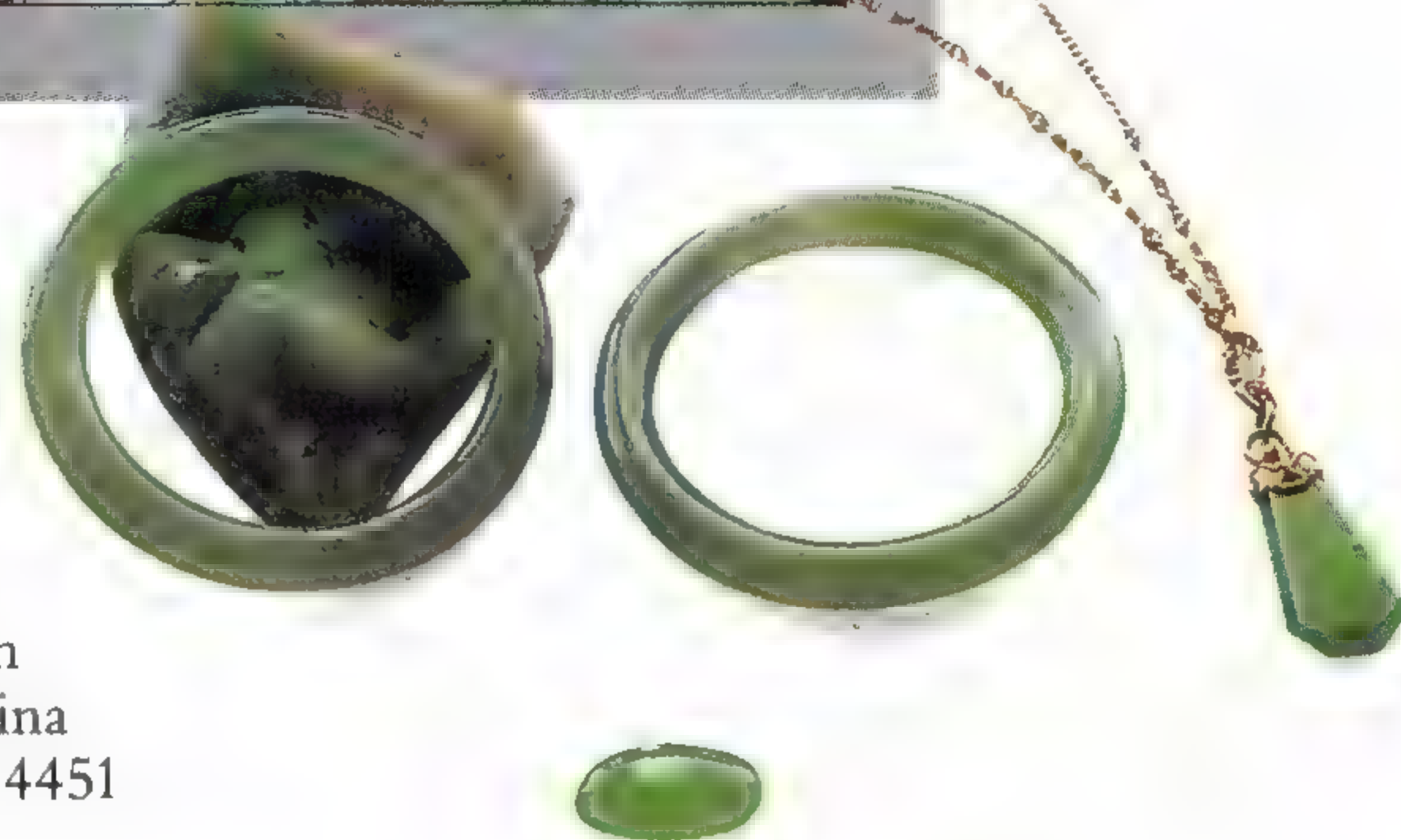
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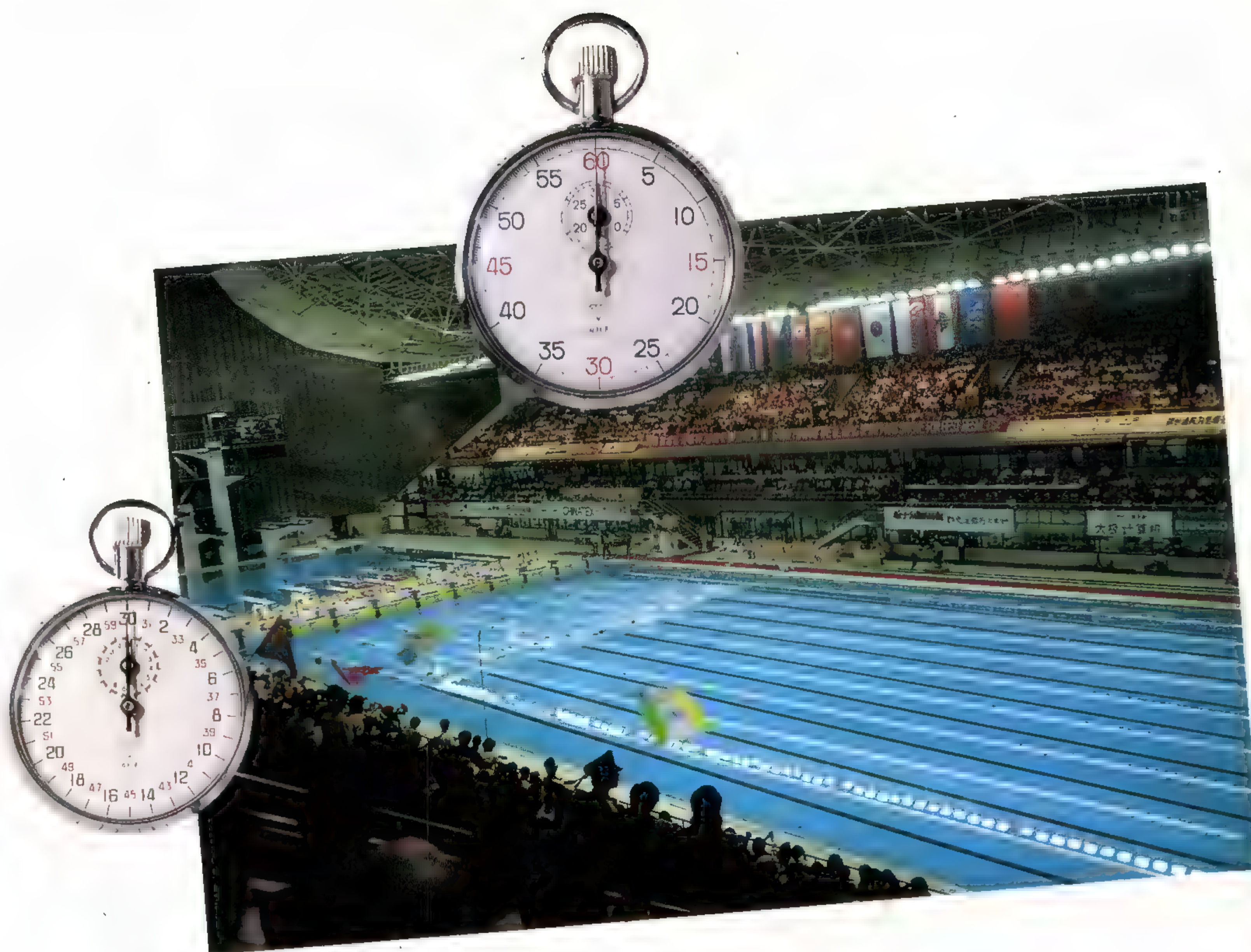
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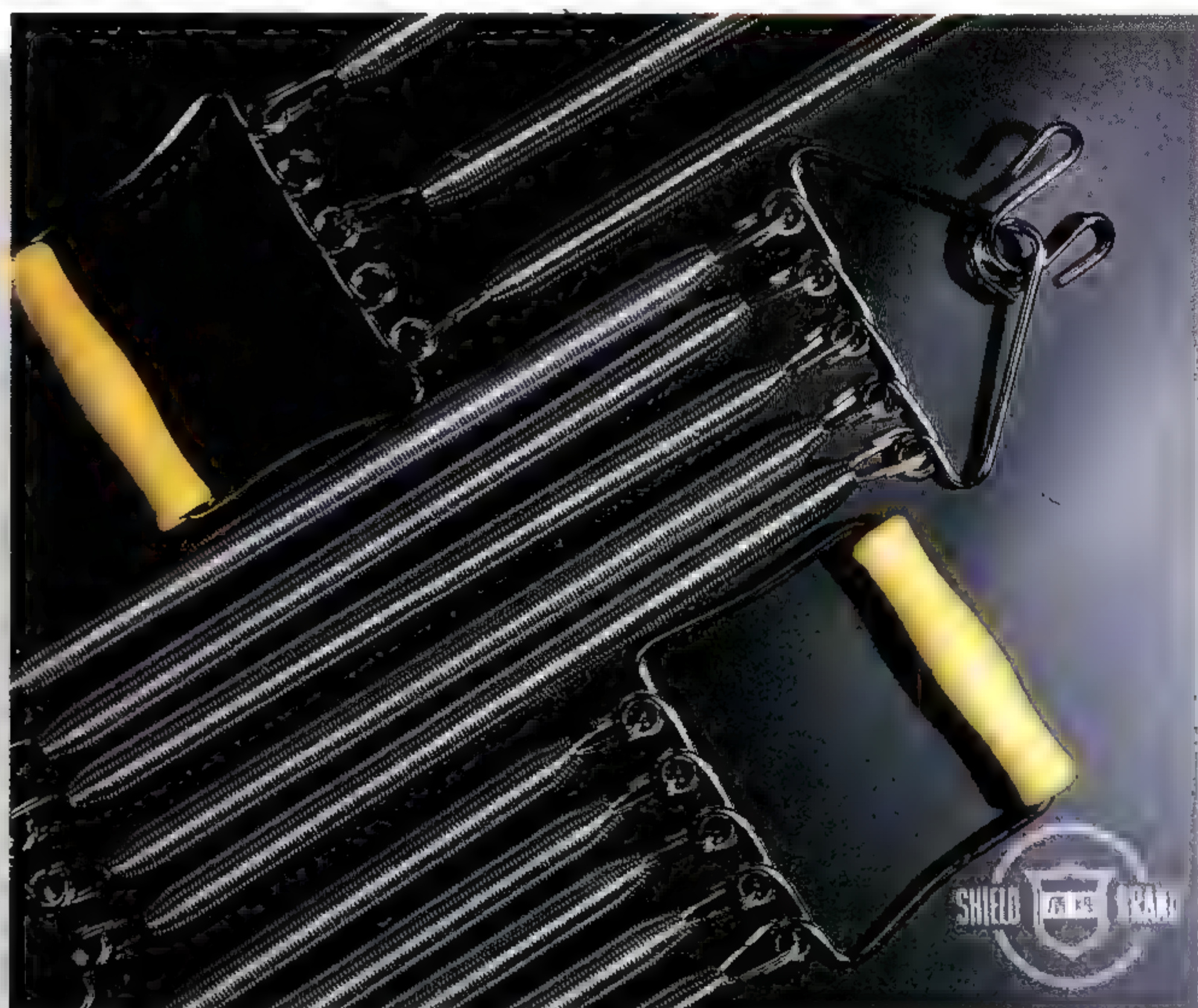
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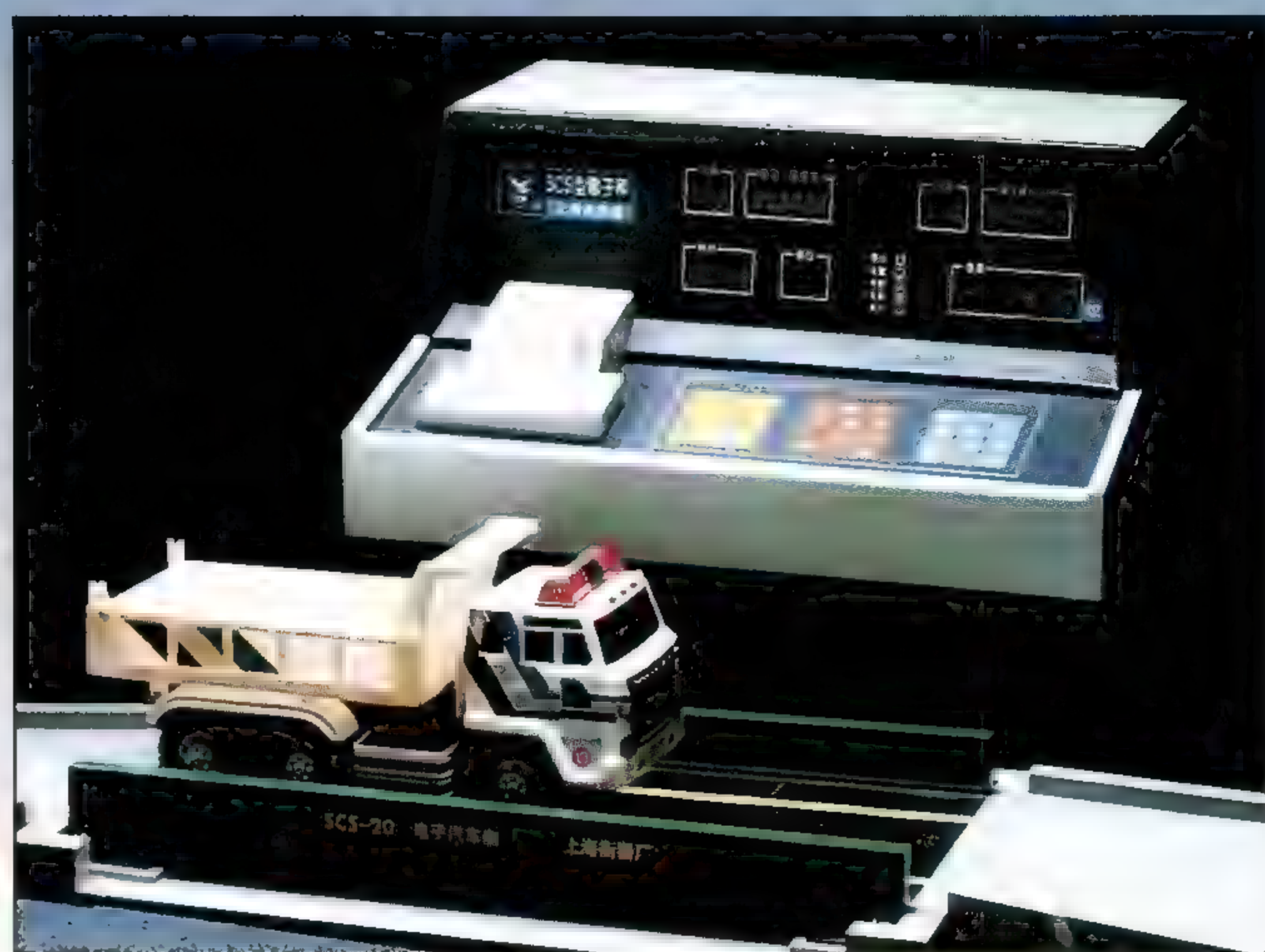
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(Attn: Ms Song Yirong)



Tips on Travelling to Jiuzhaigou and Huanglong

The well-known Jiuzhaigou (Nine Stockade Gully) and Huanglong (Yellow Dragon) Scenic Areas are located in Aba Tibetan and Qiang Autonomous Prefecture in northwestern Sichuan Province. There is no comparison between the accommodation and transport here and those in Chengdu, so visitors should undertake necessary preparations before they arrive.

The usual route to get to Jiuzhaigou and Huanglong is to start from Chengdu via Songpan County. So there is usually a lot of visitors coming to and going out of the county town of Songpan. Visitors who want accommodation in Songpan should remember two things.

First, the first choice of hotel is the Songpan County Guesthouse, which is near Beimen (North Gate). The price for a standard double room with toilet for one night is Rmb ¥50, and one without toilet, ¥18. The rooms are neat and tidy. There is a canteen in the guesthouse, which is for the convenience of guests.

Secondly, if you happen to arrive at Songpan at night, you should find a hotel immediately because hotel rooms are in short supply. Otherwise you have to put up at a poorly furnished hostel with only a single bed in the room and endure a long cold night.

Coaches from Songpan to Jiuzhaigou and Huanglong depart at 08:00 in the morning. It is wise to buy tickets for the following morning as soon as you arrive at Songpan. Coach tickets can be bought in the following places: the Sichuan Provincial Automobile Transportation Company (near the Moslems' canteen outside the North Gate) and the County Coach Team (outside the East Gate). Besides, the County Guesthouse arranges tours to Huanglong and Jiuzhaigou, which are suited for visitors with a tight itinerary.

Huanglong

The 56-kilometre trip from Songpan to Huanglong takes about four to five hours, while that to Jiuzhaigou (103 kilometres), six to seven hours. During the days of the Huanglong Temple Fair (the thirteenth day to the fifteenth day of the sixth lunar month), extra coaches (¥10) to Huanglong are arranged by the provincial automobile company, but some delays might still be experienced.

Near the Huanglong Scenic Area, there is actually only one hotel (a hostel in fact). Other hotels are some distance removed from the scenic area. The exterior of the hostel is very attractive. It resembles Tibetan wooden houses and its scale is quite large. Yet the rooms are rather simple and crude. Owing to the location in the mountains, it is cold and damp at night. Besides, the canteen is always crowded with people. So only those who are ready to rough it for a day or two can enjoy the beautiful scenery without having their spirits dampened by the primitive conditions.

Jiuzhaigou

There are four large guesthouses in Jiuzhaigou. The Yangtong Guesthouse is at the entrance of the valley. Another good choice is the guesthouse in a Tibetan village located in Shuzheng Gully. This guesthouse is located by the houses of the villagers, who make a living by growing vegetables in a plot in front of their houses. In front of this guesthouse stands a tall shed full of hay. During the day, you can observe Tibetan villagers go to and fro. How bucolic it is when you see small shepherds driving flocks of sheep home at dusk! The guesthouse consists of very beautiful Tibetan-style houses built of wood. One of these houses even has a mini-lamasery. Standing in this lamasery and hearing the chanting of sutras, one would feel that he is in Tibet. Unfortunately, the rooms in this guesthouse have no toilets. The public latrine is quite dirty. The price for a double room for one night is Rmb ¥18.

The third guesthouse — Nuorilang Guesthouse — is at the intersection of the three gullies and is the most convenient place for accommodation. The rooms here are also without toilets. The price for one bed in a double room for one night is ¥15.

Just a short walk from the Nuorilang Guesthouse towards the Zechawa Gully are some small privately owned guesthouses. The hospitable service there outstrips that of the state-owned ones. As for the Rize Guesthouse located in the Rize Gully, its service and conditions are more or less comparable to those of the three guesthouses mentioned previously.

Translated by Chen Jiaji

Anita Yeung

Major Hotels in Sichuan and Zhejiang Provinces

Chengdu, Sichuan

Aba Guesthouse

阿壩賓館

103 Jinyu Street, Chengdu, Sichuan 610031
Tel: 668757, 668957

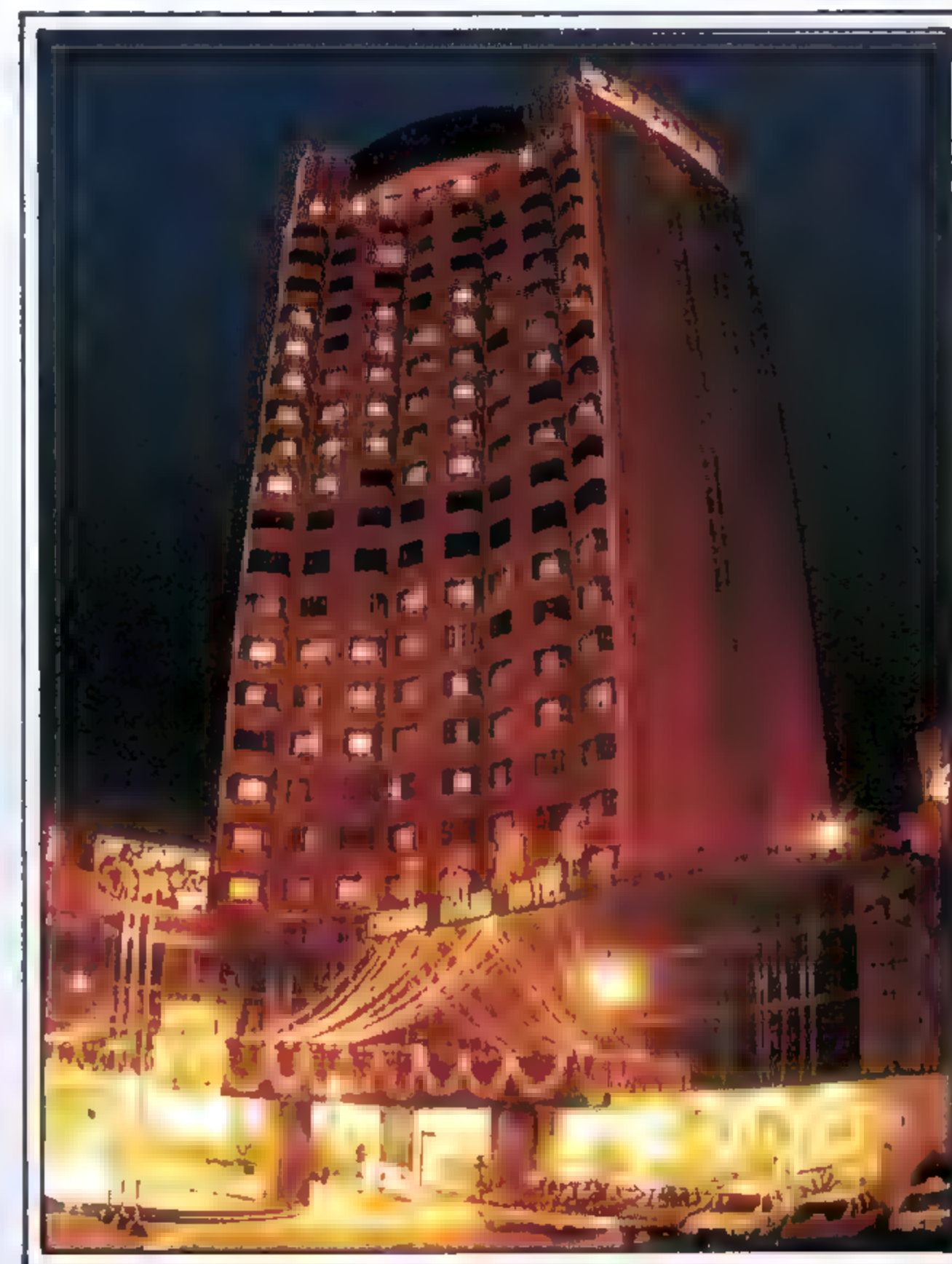
Binjiang Hotel

濱江飯店

16 Binjiang Rd., Chengdu, Sichuan 610021

Chengdu Grand Hotel

成都大酒店



29 Section 2, Renmin Rd. North, Chengdu, Sichuan 610081
Tel: 333888 Telex: 600349 CHDGH CN
Fax: 333613

GM: Jiang Tao

Opened 8 October 1990

468 rooms Rates: Single US\$29, standard US\$38, double US\$63, deluxe suite US\$240

Located in the north of Chengdu near the North Railway Station, 20 km from airport, 500 m from railway station

Taxi fare to/from airport: Rmb ¥45

Facilities: Chinese and Western restaurants (including Wan-fugong, Garden and Hot Spot), shopping centre, dancing hall, massage, beauty salon, music bar, conference rooms

Chengdu Hotel

成都飯店

East Section of Shudu Rd., Chengdu, Sichuan 610066

Tel: 444112, 448888

Telex: 60164 CDHOT CN, 600077 CHMKT CN

Fax: 441603

GM: Fan Quanyuan

Opened 18 May 1984

310 rooms Rates: Standard US\$60, business double US\$78, suite US\$98, deluxe suite US\$180

Located 15 km from airport, 5 km from railway station

Facilities: Chinese and Western restaurants, business centre, bar, swimming pool, tennis court, billiard room, gym, sauna, massage, clinic, karaoke, disco, international conference hall

Chengdu Jiaotong (Traffic) Hotel

成都交通飯店

77 Linjiang Rd., Xinnanmen, Chengdu, Sichuan 610041

Tel: 551017, 554267, 554962

GM: Ye Shaohong

Opened 22 March 1986

157 rooms Rates: Double US\$15, triple US\$17

Located 18 km from airport, 5 km from railway station, 0.3 km from the city centre

Facilities: Chinese and Western restaurants, shopping arcade, music bar, clinic, massage, beauty salon, dancing hall

Dujiangyan Hotel
都江堰賓館
Chengdu, Sichuan 610000

Guangming Hotel
光明賓館
Mashiqiao, Chengdu, Sichuan 610000 Tel: 441835

Jinhe Grand Hotel
成都金河大酒店



18 Jinhe Street, Chengdu, Sichuan 610031
Tel: 672888 Telex: 600341 JHHTL CN
Fax: 662037

GM: Long Guanyin
Opened 15 April 1991
400 rooms and suites Rates: Single US\$43, double US\$35,
deluxe suite US\$54
Located in downtown of the city, 18 km from airport, 4 km
from railway station
Taxi fare to/from airport, Rmb ¥30; railway station, Rmb ¥10
Facilities: Beauty salon, limousine service, Chinese and West-
ern restaurants, billiard room, gym, karaoke, disco, shop-
ping centre, conference hall

Jinjiang Hotel
四川錦江賓館



Photo by Ni Ximing

36 Erduan, Renmin Rd. South, Chengdu, Sichuan 610012
Tel: 582222 Telex: 60109 JJH CN
Fax: 581849
495 rooms and suites
Located 17 km from airport, 5 km from railway station

Jinniu Hotel
金牛賓館
Chengdu, Sichuan 610000

Jingrong Hotel
京蓉賓館
Section 1, Erhuan Rd. North, Chengdu, Sichuan 610061
Tel: 337878

Lantian Hotel
藍天賓館
Chengdu, Sichuan 610000

Minshan Hotel
岷山飯店
17 Section 2, Renmin Rd. South, Chengdu, Sichuan 610021
Tel: 583333, 551384
Telex: 60247 MSH CN, 600033 MSNHL CN Fax: 582154
GM: Li Li



Photo by Wang Miao

Opened 18 January 1988
337 rooms and suites Rates: Standard US\$50, superior
suite US\$100, deluxe suite US\$250
Located in downtown of the city, 16 km from airport,
8 km from railway station
Taxi fare to/from airport, Rmb ¥60; railway station,
Rmb ¥30
Facilities: Business centre, Chinese and Western restaurants,
banquet rooms, shopping centre, dancing room, kara-
oke, gym, sauna, billiard room, beauty salon, swimming
pool, tennis court

Rongcheng Hotel
蓉城飯店
130 Shaanxi Street, Chengdu, Sichuan 610041 Tel: 661540
Located 16 km from airport, 5.5 km from railway station

Sichuan Hotel
四川賓館
31 Zongfu Rd., Chengdu, Sichuan 610016 Tel: 661155
Located 17 km from airport, 5 km from railway station

Tibet Hotel
西藏飯店
10 Renmin Rd. North, Chengdu, Sichuan 610081
Tel: 334001 Telex: 60390 THC CN Fax: 333526
436 rooms and suites
Located 20 km from airport, 1 km from railway station

Wangjiang Hotel
望江賓館
42, Xiashahepu, Chengdu, Sichuan 610061 Tel: 441370

Xingchuan Hotel
興川飯店
109 Dongda Street, Chengdu, Sichuan 610000 Tel: 224431

Yuanding Hotel
園丁飯店
Shishi Alley, Chengdu, Sichuan 610041 Tel: 228021

Zhufeng Hotel Chengdu
成都珠峰賓館
107 Shangxi Shuncheng Street, Chengdu, Sichuan 610015
Tel: 662441 Telex: 600023 ZHGH CN
Fax: 671717
GM: Lou Yimin
Opened 15 March 1988
270 rooms Rates: US\$29
Located in the city centre, 20 km from airport, 4 km from
railway station
Taxi fare to/from airport, US\$9; railway station, US\$2.5
Facilities: Chinese restaurants, banquet hall, bar, karaoke,
disco, billiard room, shopping arcade, foreign exchange,
beauty salon, clinic, business centre

Jiuzhaigou in Nanping County
Jiuzhai Guesthouse

九寨賓館
Baihe Town, Jiuzhaigou, Nanping, Sichuan

Nuorilang Guesthouse
諾日朗招待所
Near the Nuorilang Lakes, Jiuzhaigou, Nanping, Sichuan

Rize Guesthouse
日則招待所
Near the Arrow Bamboo Lake in the centre of Rize Gully,
Jiuzhaigou, Nanping, Sichuan

Yangtong Guesthouse
羊峒招待所
Gully entrance, Jiuzhaigou, Nanping, Sichuan

Huanglong in Songpan County
Songpan County Guesthouse

松潘縣人民政府招待所
Inside the county town of the Songpan County

Suo'ercuo Hotel
瑟爾磋賓館
At the entrance of the Huanglong Scenic Area

Wenzhou, Zhejiang
Chaoyang Mountain Villa Hotel

朝陽山莊
Xianglingtou, Yandang Mountain, Wenzhou, Zhejiang 325614
Tel: (05872) 524206 Fax: (05872) 524206
GM: Lin Jianshe
Opened 3 January 1987
105 rooms Rates: Standard US\$35, VIP US\$200
Located 50 km from the airport
Facilities: Karaoke, bar, Chinese and Western restaurants,
shopping arcade, business centre, conference room,
beauty salon, swimming pool, clinic, billiard room, danc-
ing hall

Dong'ou Building
溫州東甌大廈
Wangjiang Rd., Wenzhou, Zhejiang Tel: 227901

Jingshan Guesthouse
景山賓館
215 Xueshan Rd., Wenzhou, Zhejiang 325000 Tel: 225901
73 rooms and suites
Located 2 km from city centre, 15 km from airport

Ouchang Hotel
甌昌飯店
71 Xueshan Road, Wenzhou, Zhejiang Tel: 234931
Rates: Standard FEC ¥120/150, suite FEC ¥200/300

Wenzhou Hotel
溫州飯店
Ziqiao Alley, Wenzhou, Zhejiang 325000 Tel: 224981

Wenzhou International Sailors' Club
溫州國際海員俱樂部
55 Haitan Mountain, Wenzhou, Zhejiang
Tel: 225045, 225049

Wenzhou Overseas Chinese Hotel
溫州華僑飯店
17 Xinhe Street, Wenzhou, Zhejiang 325000
Tel: 223911 Fax: (0577) 29656
175 rooms
Located 20 km from airport

Xueshan Hotel
溫州雪山飯店
Xueshan Rd., Wenzhou, Zhejiang 325005 Tel: 227961

Yandang Hotel
雁蕩賓館



Xianglingtou, Yandang Mountain, Wenzhou, Zhejiang 325614
Tel: (05872) 521393 Fax: 521284
GM: Zhang Chongfu
Opened 1986
96 rooms and suites Rates: Ordinary US\$14, standard
US\$20, suite US\$25
Facilities: Meeting rooms, multi-function halls, bars, shopping
arcade, conference rooms, restaurants

TRADE LINK



Bamboo Ware of Sichuan

PHOTO BY CHEN YAN

The bamboo stationery includes pencil containers as well as a pair of paperweights on which the antithetical couplet is sculpted. The children use these paperweights as a ruler in school.



Blessed with a mild climate and appropriate rainfalls, the Sichuan Basin is ideal for the growth of bamboo. Thus, it comes as no surprise that the basin is covered with bamboo groves, particularly at Jiajiang, Jiang'an and Changning in the south, Liangping and Dazhu in the east, and Qionglai and Chongqing in the west. Everywhere you can see bamboo cottages and green bamboo groves in what seems to be a world of bamboo.

Given the favourable conditions, there is a great variety of bamboo in Sichuan. A dozen kinds are better known than the others. These include *nan* bamboo (*Phyllostachys pubescens*), *mian* bamboo, Guanyin bamboo and Luohan bamboo (*Var. heterocycla*). The rarest variety is the *renmian* (human face) bamboo (*Phyllostachys aurea*). It is said that of every one hundred thousand bamboos, only one bamboo is the *renmian*.

The making of bamboo ware has a long history. Documentary records suggest that as early as the Shang Dynasty (c.16th century-11th century B.C.), people already were writing on bamboo tubes. Traces of woven bamboo ware have been found on unearthed pottery. To meet people's demands more varieties of bamboo artifacts have been developed. In addition to woven bamboo, carved and inlaid bamboo handicrafts were made. Bamboo ware had become indispensable in people's daily life. They are now more skillfully crafted than ever before and their designs have become more artistic.

Skilled bamboo-carving artists can sculpt beautiful scenes including mountains and rivers, villages, bridges, aged trees, birds and animals out of ordinary bamboo sections. The images are vivid. Jiang'an County on the upper reaches of the Yangtse River is traditionally known as the country of bamboo. Its colourful bamboo products are famed at home and abroad. At least as far back as the Northern Song Dynasty (960-1127), people of Jiang'an made use of local *nan* bamboo to weave crates and baskets, back baskets, chairs, food steamers and other articles of daily use. Later on, they artistically carved dragons, phoenixes and lions on chopsticks. Their technique improved day by day. Later, during the Yuan (1271-1368) and Ming (1368-1644) Dynasties small workshops appeared in Jiang'an making lion head chopsticks.

The *nan* bamboos of Jiang'an County sport fine veins, and are strong, with the green coating as thin and smooth as silk. Beneath the green coating the wood is ivory, thick and pliable, yet not easy to break. After three or four years of growth, *nan* bamboos are felled in winter. Their tops are cut and their outer

green coverings are peeled off, leaving the interior wood. These are soaked in cold water for several days, then scooped up and baked over a fire. After cooling and insect-proof treatment they are pressed into flat pieces on which various designs can be carved and the wood then fashioned into bamboo handicraft articles.

Jiang'an bamboo carving has its own unique style developed over several hundred years. The images are bold and exaggerated as attention is paid to bring out the spirit of motifs. Lines, light or heavy, thin or thick, are properly handled. The artists employ traditional techniques such as hollow, bas-relief and lineal carving, to name a few. They have further created new techniques such as inlay and etching. All these give carved bamboo products of Jiang'an County a strong aesthetic appeal.

The county's artistic chopsticks workshop displays various kinds of carved bamboo products. Their subject matters are taken from ancient legends as well as real life. Some chopsticks bear the designs of lovely small animals. Chopsticks produced by this facility are well-known among the county's bamboo handicraft articles. They are made of choice, fine-quality *nan* bamboos, ivory in colour. Over a hundred kinds of chopsticks are produced.

The production process of bamboo ware in Jiang'an, particularly that of *zhuhuang*, the interior wood of bamboo with the green covering removed, used to be done by manual labour, from treatment of raw materials, modelling and carving to polishing. With locally made and imported machines, the production process has now been mechanized or semi-mechanized. The technological level of the equipment and the process has been constantly improved. This has been an impetus to the county's bamboo carving industry whether modelling or engraving or in its appearance or in the use of glaze. Its beauty can be attested to by the fact that modern hotels use bamboo for interior decoration of their rooms.

Jiang'an County's carved bamboo ware won a prize at the Panama International Fair in 1919. Beginning in the 1960's, these products were exported to other countries. Today the county boasts 600 or 700 different types of carved bamboo articles. In recent years, a total of 160,000 items including bamboo palace fans, mahjong pieces, vases, pen containers and other small products have been exported to the United States, Germany, France, Australia, Thailand, Japan, Taiwan, Hong Kong and Macau.

Translated by Anne Yan

Approximate Prices for Some Bamboo Articles

Product	Size	Unit	Wholesale Price (Rmb ¥)	Retail Price (Rmb ¥)
Ordinary Square Chopsticks	26.7 cm	50 kg	239	275
Special Bamboo Chopsticks	26.7 cm	50 kg	370	420
Plum Flower Chopsticks	packed	table set	0.77	0.88
Packed Square Double-Lion Chopsticks	21.7 - 26.7cm	table set	1.84	2.10
High-ranking Rare Bamboo Chopsticks with lion heads		pair		1000
Bamboo Mahjong	middle/large	set	28.75/66.7	33/76.7
Bamboo Pen Container	—	—	5.5	6.3
Ornamental Engraving Pen Container	—	—	11	12.65
Weiqi Chess Box and Board	—	set	73.5	85
Chinese Chess Box and Board	—	set	51.8	84.4
Sculpted Bamboo Tea-leaves Tube	large	—	9.8	11.25
Bamboo Name Card Box	—	—	2.30	2.65
Jewellery Case	—	—	17.80	19.50
Nine-Dragon Jewellery Case	—	—	172.50	198.40
Bamboo Fan	—	—	4.05	4.65
Luohan Bamboo Folding Screen	double-faced	piece	172.50	198.50
Bamboo Bookshelf	large	—	26.20	30.15
Armchair	—	—	32.20	37.00
Tea Table for one/three persons	—	—	38.80.5	44.93
Bamboo Clothes Hanger	—	—	23	26
Tea Service (teapot, small teacups and teaboard)	—	set	—	340
Sculpted Bamboo Root (figures)	—	—	—	300-500
Luohan Bamboo Square Table for Eight People	—	—	—	320
Sofa	—	5 pieces	—	380

- Major Bamboo Enterprises in Sichuan**
- Sichuan Yibin Bamboo Industrial Development Corporation
四川宜賓竹業開發總公司
Address: 9 Wainan Street, Yibin, Sichuan
 - Jiang'an County Bamboo Arts & Crafts Factory
江安縣竹工藝廠
 - Jiang'an County Bamboo Articles (Arts & Crafts) Factory
江安縣竹工藝廠
 - Changning County Bamboo Arts & Crafts Factory
長寧縣竹工藝廠
 - Changning County Xiangling Bamboo Arts & Crafts Factory
長寧縣相嶺竹工藝廠



Bamboo root sculpted figure



A pen container sculpted from renmian bamboo



Bamboo mahjong tiles



These bamboo baskets are quality crafted in a variety of sizes.



 **PHOTOGRAPHER'S** 
GALLERY

Swirling Mists on the Mountain



Photographer: MENG LUNING

The karsts of Guilin in northeastern Guangxi Zhuang Autonomous Region have long been famous for their grotesque shapes and eerie beauty. These mountain formations have seldom looked more beautiful than in this morning scene with the purple mist gently swirling through the mountain tops and across the lush landscape.

Henan Dough Models Look Too Good To Eat


PHOTOS BY WANG YAOJIN
TEXT BY SONG QUANZHONG

Wheat abounds in Henan Province and as a staple crop, Henan people have a rich variety of food made from wheat dough. Apart from all kinds of snacks such as moon cakes and florish buns, they also have dough-modelled small animals and figurines which are edible and can be served as knickknacks for appreciation. The ingredient is simple, even if the workmanship is not. The dough models are first steamed and, after cooling, painted with sharply contrasting colours.

Dough models can be preserved for a rather long time. Those made in Shenqiu County can be preserved for over one year and still taste fresh and tender after steaming. In ancient towns such as Huaiyang, Junxian, Anyang, Weishi and Hebi one can find whistling toys made from wheat dough on sale on festive occasions, yet further testimony to their durability.

According to Henan's folk rites, wheat models are indispensable gifts villagers present to relatives and friends at festivals or birthday celebrations. On the sixteenth day of the first lunar month every year the maternal grandmother makes dough sheep — a substitute for live sheep — as a gift and sends them to her grandchildren following an old custom.

Within the same province, the themes used in the models differ from place to place, each one having its own distinctive features. For instance, in Junxian, Liyang, an old city located on the southern bank of the Yellow River, was an ancient battlefield in the later years of the Sui Dynasty (581-618). Some army members who were good at dough modelling often shaped soldiers and generals on horseback in commemoration of those killed in battle. Even today the main theme of dough models in this place is still soldiers and horses. In some other locations warrior figurines such as Liu Bei and Guan Yu of the State of Shu in the Three Kingdoms period (220-280), the popular heroine Hua Mulan of the Song Dynasty (906-1279), etc., are the principal motifs. Other common themes include "Chang E Flying to the Moon" derived from a legend, the God of Longevity, unicorns and even domestic fowl and animals.

It is believed that Henan's dough modelling is a traditional handicraft handed down through the centuries by those living along the Yellow River. It should not be surprising, therefore, that villagers in this region are deft hands at the art. 

Translated by K. V. Ku





Temple of Heaven Brand Essential Balm & Polar Bear Essential Embrocation





BICYCLE CORPORATION [GROUP]

SHANGHAI BICYCLE CORPORATION (GROUP) TELEX: 30149 SBIEB CN
ADD: 817 DONG DA MING RD TEL: 5458706
CABLE: BICYCLE SHANGHAI FAX: 86-21-5458814

Shanghai Light Industrial Products Imp. & Exp. Corp. has an annual export volume of two hundred million US Dollars. For years the corporation has been handling with great success various kinds of plush toys and wooden toys. We focus our efforts both on unique designing and advanced production lines. Moreover, our products are priced just right. The corporation is ready to cooperate with you in various ways, such as producing to clients' samples, materials, designs and brands. Contact us today for details.



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Our best-selling lines include: metal and plastic flexible toys (friction-type and clock-work toys, battery-operated toys, radio-control, voice-control and light-control electronic toys), plush toys, dolls, wooden toys, musical toys, inflatable toys, children's vehicles, toy cores and motors, etc.

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Cable: "CHINATOYS" Shanghai Tlx: 33037 CN

TEL: 3262640 Fax: 3203353 3112761 Postal Code: 200021

Jiuzhaigou's Topography and Scenery



Shuzheng Falls in Jiuzhaigou (by Wang Dajun)

A river system in the shape of the letter "Y" written upside down runs through Jiuzhaigou, Nanping County, Aba Tibetan and Qiang Autonomous Prefecture in Sichuan Province. Over 50 kilometres long, the gullies of the forked river system are called by different names: Shuzheng in the north, Zechawa to the east on the right and Rize to the west on the left by local Tibetans. The three gullies combined have an area of over 600 square kilometres. What distinguishes this rather small river is its very clear water, which has a transparent visibility of 30 metres. The reason why there is such crystal clarity has been found to be caused by the following factors. More than 60 per cent of the area of land here is covered by forest. The luxuriant growth of trees have resulted in very little sand and soil particles in the water. The strata in the area are mostly limestone, composed of calcium carbonate, which is easily dissolved. It has the added advantage of acting as a purifying agent for the water. Another reason for the unusual transparency of water is the sheer abundance of lakes here. When water flows into

the lakes, the speed is naturally reduced, causing mud, sand and other water-borne particles to sink to the bottom as sediment. Since the water is highly transparent, it makes it easy to observe the aquatic plants or algae and fish at the bottom. The inverted reflection of surrounding mountain peaks, trees and flowers in the water provides a very fine picturesque scene at the river's bottom framed by such reflections. That is why the lakes of Jiuzhaigou are such tourist attractions for travellers who have arrived at a virtual dreamland of great, almost surreal, beauty.

The 108 lakes in a variety of different sizes boast diverse scenic attractions. The Changhai Lake which is seven kilometres long at the upper reaches of Jiuzhaigou, contains crystal clear waters, whose depth seems unfathomable. It is an ideal arena for aquatic activities. There are rafts made of tree branches allowing sightseeing in the lake, which reaches as far as the foot of the Qingsong Mountain. The top of Qingsong is capped with snow while the middle and lower slopes of the mountain are covered by virgin forest. Among the pine trees, one finds waterfalls, with cascades of falling water spilling down the vertical steps. The scenery here is breathtaking indeed.

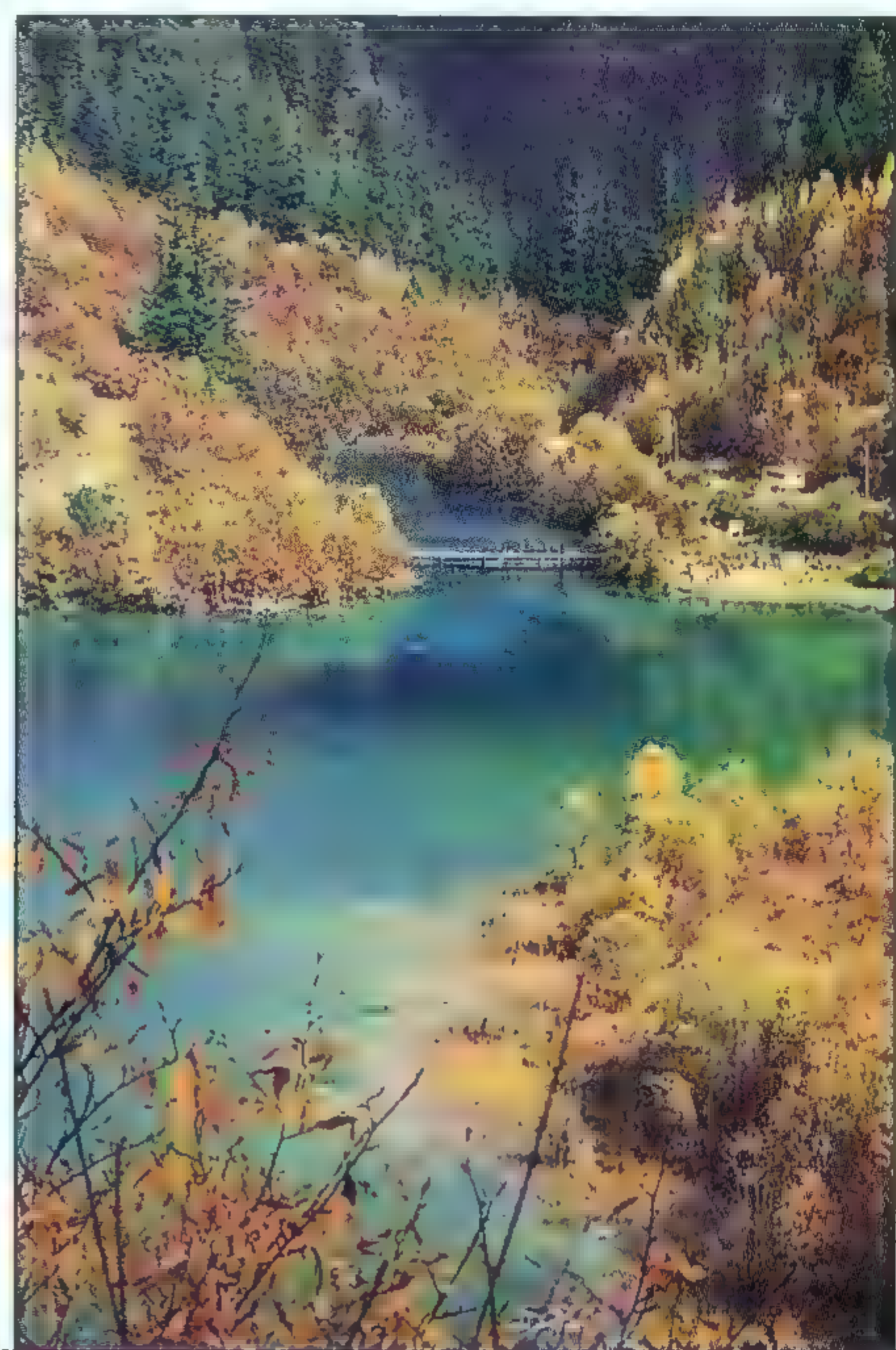
There are other lakes of renown here: Wucai (Multicoloured) Pond, Wuhua (Multicoloured) Lake, Wolong (Sprawling Dragon) Lake, Panda Lake, Jianzhu (Arrow Bamboo) Lake, Swan Lake and Mirror Lake. The first of these — Multicoloured Pond — is oval-shaped. Its bottom can be seen clearly from its surface. It appears to have lots of blue jade or precious gemstones at the bottom due to refraction of sediment and algae under sunlight. The variety of colours include blue, green, yellow, salmon and grey. If you throw a stone into the lake, the ripples formed change the colours with the motion of their waves. Multicoloured Lake is in the northern section of the Rize Gully. The surface of this lake appears to be a polychrome of changing hues. When the flowers, grass and trees on the mountain slopes are reflected in inverted fashion on its waters in

the sun, the total effect resembles a beautiful dress worn by a celestial Chinese girl.

Wolong Lake is in Shuzheng Gully. Since there is a draught here the blue ripples are constantly stirred up by the wind. At the bottom of this lake is a low yellow formation appearing like a yellow dragon sprawling there. When the wind stirs the surface of the lake the dragon seems to be swaying its tail in preparation for flying.

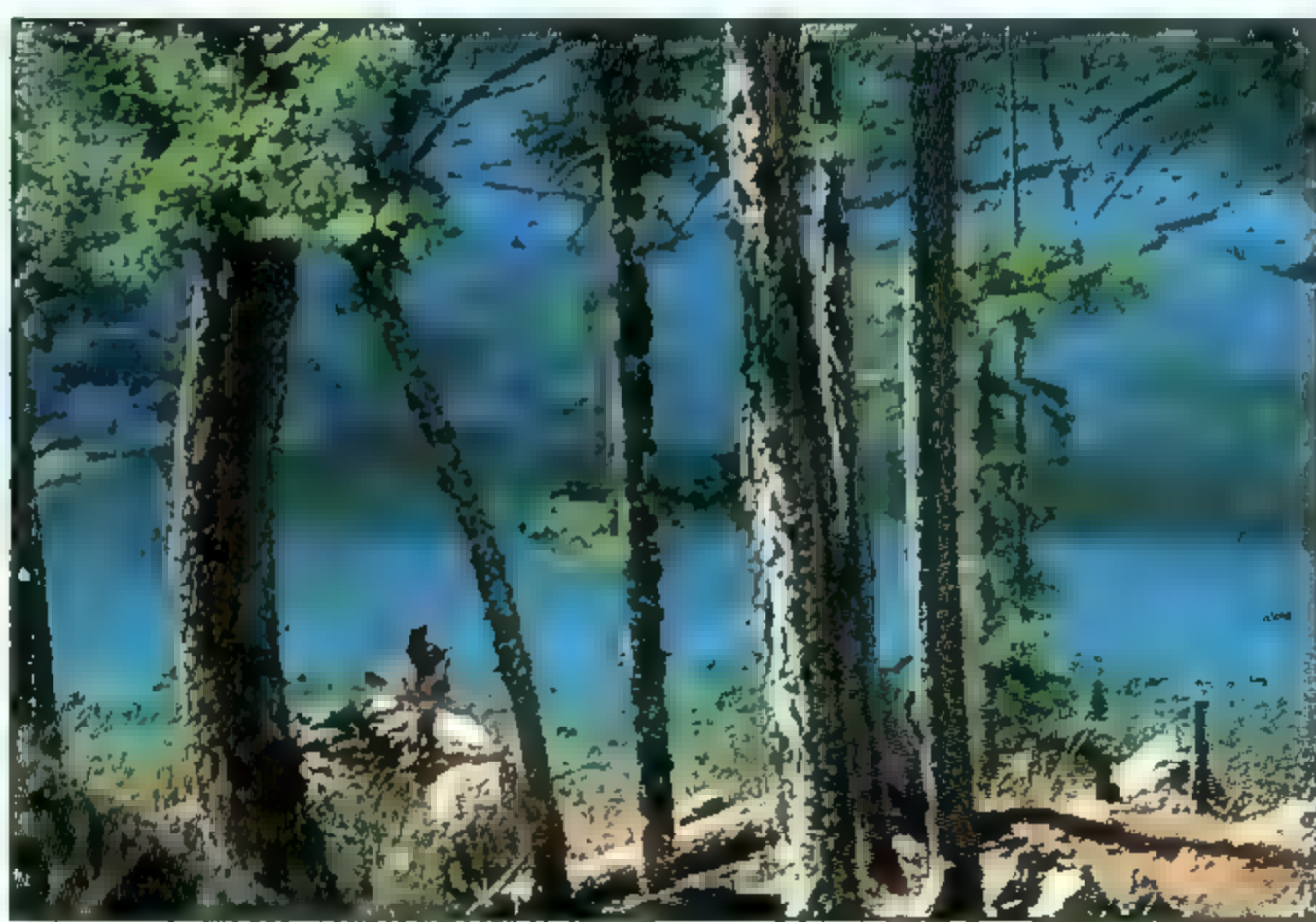
In Rize Gully, the Panda Lake and Jianzhu Lake are like two neighbours, and are surrounded by a dense bamboo grove. The arrow bamboo here is shaped like an arrow. This is a place where the giant panda likes to come and feast on the arrow bamboo. But the strangest thing about the lake is that there is a white round stone with black spots or speckles. From afar the stone calls to mind a giant panda.

Multicoloured Lake (by Gao Yuan)



The river system draining Jiuzhaigou flows from higher to lower altitudes, passing through terraced fields on the way. Water cascading over sharply differing levels of rocks forms waterfalls as in the case of the Zhenzhutan (Pearl Beach) Falls. Water flowing through terraced fields in the upper reaches of Jiuzhaigou forms the falls measuring 180 metres in width and over 30 metres in height. It is as beautiful as the Huangguoshu Falls in Guizhou, for there under the sunlight you can see rainbows through the waterfall. In Nuorilang Falls at Shuzheng Gully near the junction where the three gullies meet, one sees water coming down with a thunderous sound. *Nuorilang* is Tibetan language, meaning magnificent, which is indeed the right word to describe these waterfalls.


Jiuzhaigou is hemmed in by different mountains. Some of the better known are Mount Zhayizhaga in the east, Mount Dage in the south near the junction and Mount Semu in the north, all snow-capped the year round. The middle sections of the mountains are, however, often shrouded by clouds



Multicoloured Pond (by Gao Yuan)

and look hazy. The virgin forests here form naturally beautiful scenery nurtured by subtropical, temperate and frigid climates, resulting in over 1,000 species of flora in Mount Dage alone. It is certainly a natural botanical garden. The different species of trees have different colours according to the season, green in summer, yellow in early autumn and red in late autumn. In winter most of these trees are bare, leaving only the conifers keeping green braving the cold. When snow falls the leaves of pines, China firs and the bushes are covered with white

snow. Ice and snow in different shapes are formed, some resembling coral and others deer antlers. The place turns into a world of ice sculpted in strange shapes.

The dense forest provides wildlife with an excellent habitat and a source of rich food, on which account rare species of animals can be found in the mountains of Jiuzhaigou. Panda, golden monkey, takin, wild ox, tufted deer, clouded leopard, swan, blue eared-pheasant and mandarin ducks are a representative sample of such fauna. Since designation as a priority scenic area of China in the early 1980's, Jiuzhaigou has become a nature reserve in which giant pandas are protected by the state. The arrow bamboo groves, at an altitude of 2,400 metres, spreading over a big expanse, are a habitat of giant pandas, who having fed themselves with bamboo leaves and young bamboo shoots, come often to the rivers and lakes to drink. So it is quite possible that when you come to Jiuzhaigou, you will come across this endangered species. 

Translated by He Fei

Winter Tours in Jiuzhaigou

Noted as the "Fairyland", Jiuzhaigou in northwestern Sichuan receives tourists coming in an endless stream from April to October every year. However, very few visitors show up there in winter. As a matter of fact, winter scenery in Jiuzhaigou rivals that in summer and autumn. From mid-November every year winter begins in Jiuzhaigou. With snow and ice dominating the place takes on a serene and graceful atmosphere. Mountaintops and the trees on the slopes are cloaked in silvery snow, creating a panorama of winter landscapes rivalling the Alps in Europe.

Water scenery is the quintessence of Jiuzhaigou's charm. The water clarity there is superior with a visibility of thirty metres. The Changhai Lake, located fifteen kilometres from the end of Zechawa Gully, is frozen for four months with a 60-centimetre-thick ice layer, which provides a site for ice activities and sports. Apart from the Changhai Lake and the Panda Lake located at a high altitude which are entirely ice-bound in winter, surprisingly enough, the majority of the lakes in Jiuzhaigou are ice-free. The silvery world on the shores and the deep green or azure blue waters create a beautiful contrast. The waterfalls including the Nuorilang, the Pearl Beach and the Panda Lake seem frozen in

motion, turning into large icefalls with ice curtains and overlapping ice peaks, on all of which water trickles sluggishly and congeals into ice sculptures here and there in a thousand and one fantastic shapes. Around some cascades, crystal ice tubes have formed with blue water flowing through — a most fascinating scene.

Besides, winter is a hard season for the endangered giant pandas to find food in the snow-clad mountains around Jiuzhaigou. They are forced to wander to look for edibles in the gullies, providing more opportunities for visitors to observe this rare animal. During the Spring Festival (Chinese New Year) Tibetan people inhabiting the area celebrate their annual temple fair at the Zharu Lamasery by the entrance to the gullies. This is also a rare sight in other times of the year.

Since the mountains in Jiuzhaigou are not sealed off by snow in winter, the best route to enter this site is to go south or north by the Baoji-Chendgu Railway to Guangyuan or Zhaohua and change to a bus there. Riding upstream along the Baishui River valley for 24 hours, you will reach Jiuzhaigou. Another optional route is to start your coach journey from Chengdu, capital of Sichuan, via Maoxian County seat and go upstream along the Minjiang River. Both routes are safe as there is no landslide in winter.

The altitude of the Jiuzhaigou Scenic Area is between 1,980 metres above sea level at Yangtong near the entrance to the

gullies and 3,103 metres at Changhai Lake. The average temperature in winter is around 5°C; sometimes the maximum temperature in daytime can reach to around 15°C, much higher than that of the same season in northern China. With many sunny days free of wind and mist, one's itinerary can proceed unimpeded. The guesthouses at Nuorilang and Yangtong as well as other tourist centres along the itinerary are open in winter and continue to provide accommodation to travellers.

In order to deliver better service to visitors from all over the world, Sichuan Linhai Travel Service and Guangyuan International Travel Service have inaugurated a special package "Jiuzhaigou Six-Day Winter Tour" which includes observing the spectacular snow and ice scenery, skiing, ice-skating and visiting the Zharu Lamasery temple fair. The tour is escorted by experienced tourist guides and drivers. For the convenience of winter tourists, the Forestry Department Guesthouse at No.5 Chenghua Road West in Chengdu and Lizhou Guesthouse in Guangyuan City have been respectively set up by the two travel services. Linhai Travel Service has also programmed a "Wolong Nature Reserve Three-Day Winter Tour" and the "Mount Emei Five-Day Winter Tour", the latter including a visit to the giant Reclining Buddha at Leshan. 

Translated by K. V. Ku

Songpan and Its Specialties

Songpan, one of the thirteen counties in Aba Tibetan and Qiang Autonomous Prefecture, Sichuan Province, is increasingly becoming known as a tourist attraction because of its beautiful scenery and unique Tibetan and Qiang culture. Its spots of interest such as the Jiuzhaigou and the Huanglong Scenic Areas and the Sichuan grassland in the northwest are already renowned at home and abroad. Other scenic spots in Songpan like Mounigou, the Erdaohai Lake and Diexi Lake are also becoming known to the outside world.

Ancient Town on the Plateau

Situated in the Minshan Mountains on the northwestern Sichuan Plateau at 2,400 metres above sea level and a distance of 300 kilometres from Chengdu, Songpan was a strategically important town near the southwestern border in ancient times. Economically, it was also a commercial centre for goods from Shaanxi, Qinghai, Gansu and Sichuan Provinces, as well as Tibet Autonomous Region. As early as in the third century B.C., according to some reports, Shihuang, the first emperor of the Qin Dynasty, set up the first county town at Songpan. During the reign of Emperor Hongwu (1368-1398) of the Ming Dynasty, city walls were built in accordance with the lie of the mountains around Songpan, which have been largely preserved until today. Visitors now may see the thick city walls and the four broad city gates facing the four directions of the compass. The Western Gate, though somewhat dilapidated, is the most prominent of the four. Far from busy streets or people's houses, the gate rises more than a hundred metres above the streets. The city wall runs from the gate abruptly down the hill slope until it reaches the bank of the Minjiang River, offering a magnificent sight. Standing atop the Western Gate, you may get a bird's-eye view of the whole Songpan City and its environs.

Special Local Products

Among Songpan's varied local products, traditional Chinese medicinal materials and handicrafts are the most famous.

Chinese Caterpillar Fungus, a rare medicinal ingredient, this fungus grows in the cold high regions in Songpan at an altitude of 3,000 to 4,000 metres above sea level. It has the reputed therapeutic effects of pro-

tecting the lungs and invigorating the kidneys and alleviates debility, phlegmy coughing and asthma. Bunches of caterpillar fungus are sold in small shops everywhere in Songpan.

Tendril-Leaved Fritillary Bulbs are cultivated in abundance in Aba Prefecture, the best of which are collected from the grasslands in Songpan and on the mountains nearby. The Songpan fritillary bulb, white as jade and shaped like a peach, is used to treat coughing and acute or chronic bronchitis.

"Ginseng Fruit" is not actually a fruit but a perennial plant with a cylindric main root, growing at the riverside or on the marshland at an altitude of 1,600 to 4,200 meters. Parts of some of its fibrous roots expand into round bulbs, which are called "ginseng fruit" by the local people. It may be eaten fresh or used as medicine. It is thought to be beneficial to the spleen and the stomach, and helps produce saliva and slake thirst. Porridge made from "ginseng fruit" is a special food of the Tibetan people.

Tibetan Knives are indispensable tools of the Tibetan people. The knives are all exquisitely produced by hand following a very old tradition. The handles are usually ox horn inlaid with brass or aluminium bits and decorated with elaborate designs. The sheaths are ingeniously crafted from silver. All these features make a Tibetan knife a precious gift.

Food with Ethnic Flavour

Songpan is inhabited by the Qiang, Tibetan, Hui and Han nationalities. Therefore, a variety of food with the peculiar flavours



The rare medicinal ingredients — the brown Chinese caterpillar fungus and the cream-coloured tendril-leaved fritillary bulbs

preferred by these ethnic groups may be tasted here.

Toasted flapjacks are carefully made of flour and water and toasted on a hot iron. Then they are buried in straw ash and turned over from time to time until they become yellow and crisp outside and white and soft inside. Toasted flapjacks are available at all the snack stalls in Songpan, costing about 0.5 yuan each.

Roasted Skewered Mutton may be found at the stands on street corners in Songpan. The vendor simply uses a small charcoal stove and a fan to roast the mutton cubes on skewers. Two skewers, hot or not, cost one yuan.

Meat Eaten by Hand, a Tibetan food, is prepared from freshly slaughtered beef, mutton or rabbit meat. Right after being braised in a covered pot, big chunks of meat are taken out for serving. The meat chunks, though cooked, are not too soft, and still retain their tenderness. They are eaten by hand and go very well with wine.

Translated by Xia Ping

Photos by Chan Yat Nin

A beautifully crafted Tibetan knife



Various Beverages of the Tibetans in Songpan

The Tibetans in Songpan are scattered in various areas and make their living by different farming occupations: agriculture, animal husbandry, or part agriculture and part animal husbandry. Hence they have different diets including various daily beverages, each with special features, some of which are described below.

Old Tea, as its name indicates, is prepared with old tea leaves and twigs. The leaves are boiled in cooking pots or teapots. When the tea becomes thin, new leaves are added to renew it. The tea lasts about a week. Old tea is drunk to quench thirst, but its main use is to prepare *zanba*, the Tibetans' chief food made from highland barley.

The old tea of the Tibetans in Songpan has its own special features, and is also called Big Tea, Horse Tea, Brick Tea or Red Tea. It is indispensable in the daily life of the local Tibetans; it is consumed with the three daily meals. Even when they are working on the mountains or paying visits, they bring the old tea and its drinking utensils with them.

Milk Tea is prepared by putting a suitable amount of milk into boiled tea. It is con-



Butter is a must for making Buttered Tea in Songpan (by Wang Dajun).

sumed by the well-to-do families or offered to the guests to show one's respect to the guests. When served, a little salt is added and thus the milk tea tastes a bit salty in addition to its aromatic flavours which are the special feature of the milk tea.


Buttered Tea, tasty, stimulating and nutritious, is used to entertain distinguished guests. It is prepared by mixing butter, salt, egg, walnut, peanut, sesame and milk with old tea in a special tea barrel and pestling the mixture into the flavourful buttered tea.

Sour Milk is the favourite drink of the Tibetans. It is rich in protein, fat, sugar, calcium, iron, and various vitamins. What is more, the sour milk contains lactobacilli which produce antibiotic materials curbing the growth of intestinal saprophytic bac-

teria. It can reduce the amount of cholesterol in the blood and prevent cardiovascular diseases.

It is prepared by first boiling the milk and then putting the lukewarm milk into a wooden barrel or a ceramic pot after cooling it down a bit, adding a fermentative agent to it and then mixing the agent evenly with the milk. Covered with a fur coat or a cotton quilt to keep it warm, and then put in a warm place, it is ready to be served after a few hours.

Highland Barley Wine is rich in vitamins, such as B₁, B₂, B₃, D and E. It is reputed to have the beneficial effects of stimulating the appetite, strengthening the spleen, acting as a diuretic and quenching the thirst. As a favourite beverage of the Tibetans, it is imbibed on such occasions as festivals, reunions of relatives and friends, weddings and funeral ceremonies.

With a strong flavour and a lasting taste, the highland barley wine is an indispensable drink of the Tibetans. It is made from the highland barley. After the harvest, the large grains are selected, washed and cooked. After cooling down to 10°C, it is mixed with yeast, added to water and then put in a ceramic urn, which, covered with a fur coat or a cotton quilt, is placed near a stove. Kept warm, it is ready for serving in a week. 

Translated by Gu Weizhou

(Continued from page 29)

A Summer Visit to the Songpan Grassland

Under a cliff at the bottom of the valley was a hot spring where some Tibetan girls were bathing. I was told by the driver that the hot spring could cure many ailments and that was why there were so many tents nearby. During summertime, herdsman came to bathe and often they did it every day for a whole week before they departed.

At dusk, we arrived at Dagcanglhamo (Langmusi), a town on the border between Sichuan and Gansu Provinces. A small river flows through the town, cutting it into two halves, the eastern part belonging to Sichuan with the western part being Gansu territory. A huge mosque stood in the centre of the town as the residents by and large were Moslems.

The town is embraced by hills in all four directions and many tall Tibetan Buddhist lamaseries occupy the hills. In the east, a group of buildings known as the Geldun Lamasery stood against a hill on which white rocks shot into the sky. In the west, was the Nam Lamasery which was shielded by towering red cliffs. I saw smoke curling up from kitchen chimneys and the setting sun cast a golden glow on the hills and the valley. The white rock-topped hill

in the east and the red cliffs in the west set each other off, giving the place an aura of natural grandeur.

A Living Buddha on Holiday

On the map there was no thoroughfare running from the Nam Lamasery through Heihe Pastureland and then to Tanggor, but the driver insisted that there was one. So the next morning, we set off in drizzling weather.

On the way we saw azaleas blossoming all over the slopes of the fog-covered hills. We ran across a herdsman's family travelling with their flocks of animals, moving to another pastureland. We also passed a group of monks from the Geldun Lamasery living on the hill temporarily to collect medicinal herbs.


After travelling for over an hour in the hilly area, we finally came to Heihe Pastureland. There was no road and the driver moved his car southward along an existing rut. It was only after we drove through some villages in the pastureland that we managed to get back onto the highway again. The clouds had by now dispersed and the sun was out.

The driver stopped the car and requested me to go and have milk tea in a herdsman's home. Not far from the tent of this herdsman was a small white tent with a pointed top, which looked very elegant. The occupant was a Living Buddha from the Geldun Lamasery called Losangba Dargyi. Being an uncle of the

herdsman, he was spending his holiday with his relatives on the grassland.

When we came to his tent, the Living Buddha was sitting on his meditation bed. He smiled and invited us in, introducing to us his 103-year-old mother. Immediately a smile came to the wrinkled face of the hunchbacked old lady. The Living Buddha proudly told us that he was the very one who presided over the building of the pagoda, thirty metres high, at the Geldun Lamasery, a project that had cost over two million yuan.

We bid farewell to the Living Buddha and his family and moved on again. Passing a horse breeding farm, we eventually arrived at the first of the nine bends of the Yellow River. The river makes a C-turn here and flows northward. The water volume here is not large but the riverbed is very broad. Once again Buddhist pennons fluttered on the river banks. Thick and dark clouds drifted over from the upper reaches of the Yellow River, bringing along thunder and rain.

On the way to the town of Tanggor, the driver told me that horses adapted to life on the Songpan Grassland were tall and good at running and had become one of the three famous breeds nationwide. Furthermore, those from the area in and around the first bend of the Yellow River, known as the Tanggor Horse or Hequ (River Bend) Horse, were the best of the best. 

Translated by Huang Youyi

Train Schedules Chengdu—Shanghai

184/1 F.T.	Train Station	No. Station	182/3 F.T.
12:48	Chengdu	20:38	
—	Guanghan	—	
14:45	Mianyang	18:34	
18:56	Guangyuan	13:50	
19:21	Lüeyang	12:53	
...	
18:21	Luoyang	13:53	
20:33	Zhengzhou	11:40	
01:57	Xuzhou	06:28	
07:05	Nanjing	01:22	
12:04	Shanghai	20:30	

F.T. — Fast through passenger train

Train Schedules Chengdu—Kunming

93 Exp.	Train Station	No. Station	94 Exp.
21:15	Chengdu	17:15	
00:00	Emei	14:29	
05:30	Puxiong	09:40	
08:41	Xichang	06:16	
12:08	Panzhihua	02:29	
14:04	Yuanmou	00:31	
20:59	Kunming	19:25	

Train Schedules Chengdu—Guiyang

81 Exp.	Train Station	No. Station	82 Exp.
14:42	Chengdu	10:44	
16:56	Ziyang	08:36	
18:51	Neijiang	06:43	
05:47	Zunyi	19:53	
09:16	Guiyang	16:15	

Train Schedules Guangzhou—Chengdu

52/56 Exp.	Train Station	No. Station	51/55 Exp.
19:00	Guangzhou	12:15	
22:32	Shaoguan	08:42	
04:08	Hengyang	02:54	
06:16	Zhuzhou	00:47	
06:56	Xiangtan	23:59	
15:20	Huaihua	15:28	
00:13	Guiyang	06:46	
03:38	Zunyi	02:45	
10:27	Chongqing	20:11	
13:46	Yongchuan	16:40	
16:40	Neijiang	14:10	
20:55	Chengdu	09:38	

Exp. — Express

Flights to and from Chengdu, Sichuan Province

Route	Days of Week	Dep.	Arr.	Flight No.
Beijing—Chengdu	1	10:55	13:20	SC146
	4	17:55	20:35	SZ4108
	5	15:30	18:15	SZ4606
	6	16:15	18:45	SC148
	7	15:25	18:05	SZ4112
	2	20:15	22:55	SZ4106
	2	13:45	16:30	CJ6421
	4	17:45	20:20	SC142
	1 2 3	16:40	19:10	SC144
	1 3 4 5	16:25	19:05	SZ4104
Chengdu—Beijing	1 2 3 4 5 6 7	09:55	12:35	SZ4102
	1	08:00	10:05	SC145
	4	07:10	09:20	SZ4107
	5	07:30	09:45	SZ4605
	6	13:10	15:20	SC147
	7	12:25	14:35	SZ4111
	2	17:00	19:10	SZ4105
	2	17:35	20:10	CJ6422
	4	07:40	09:50	SC141
	1 2 3	13:35	15:45	SC143
Guangzhou—Chengdu	1 2 3 4 5 6 7	13:10	15:20	SZ4103
	1 2 3 4 5 6 7	06:45	09:00	SZ4101
Guilin—Chengdu	2	15:50	17:30	SZ4324
Chengdu—Guilin	2	13:25	15:00	SZ4323
Hangzhou—Chengdu	2	17:55	20:35	SZ4504
Chengdu—Hangzhou	2	14:45	17:05	SZ4503
Chengdu—Guangzhou	3	19:15	21:25	SZ4308
	1	09:50	12:10	SC336
	4	15:30	17:50	SC332
	1	10:55	13:00	SZ4304
	2 3	09:40	12:00	SC334
	1	08:05	10:15	CZ3403
	2 3	19:20	21:30	SZ4306
	1 2 3 4 5 6 7	15:15	17:15	SZ4302
	3	07:15	09:05	SZ4307
	1	07:05	09:00	SC335
Kunming—Chengdu	4	06:55	08:50	SC331
	5	08:10	10:05	SZ4303
	1	06:55	08:50	SC333
	2 3	11:20	13:30	CZ3404
	1	07:00	08:55	SZ4305
	2 3 4 5 6 7	12:10	14:05	SZ4301
	2	12:40	13:50	SZ4473
	3	21:50	23:00	SZ4418
	4	17:30	18:40	SZ4471
	5	15:35	16:45	SZ4475
Chengdu—Kunming	2	21:20	22:35	SZ4416
	1	20:25	21:40	SZ4412
	2	14:40	15:50	SZ4474
	4	19:30	20:40	SZ4472
	5	17:35	18:45	SZ4476
	1	18:20	19:35	SZ4411
	2 3	07:10	08:30	SZ4415
	2	17:15	20:05	SC562
	6	16:55	19:40	SC564
	1 2	12:00	14:50	MU5403
Shanghai—Chengdu	1 3 4 5 7	18:05	20:40	SZ4502
	2	07:30	10:00	SC561
	6	13:35	16:05	SC563
	1 2	15:40	18:10	MU5404
	1	14:45	17:05	SZ4501
	3	20:10	22:30	SC302
	6	10:10	12:30	SC304
	2	08:40	10:50	CZ3453
	1	10:20	12:40	SZ4314
	3	07:35	09:40	SC301
Chengdu—Shanghai	4	07:10	09:20	SC303
	2	11:50	14:00	CZ3454
	1	07:20	09:30	SZ4313
	3			
	5			
	7			

(Valid Summer — Autumn 1992)

Flights to and from Wenzhou, Zhejiang Province

Route	Days of Week	Dep.	Arr.	Flight No.
Beijing—Wenzhou	1	14:35	16:45	WH2514
	2	10:00	12:15	MU5128
	6	15:20	17:40	GP7157
	4 5 7	14:10	16:30	CA1539
Wenzhou—Beijing	1	11:20	13:40	WH2513
	2	12:55	15:25	MU5127
	6	18:25	20:40	GP7158
	4 5 7	17:25	19:50	CA1540
Chengdu—Wenzhou	4	13:40	15:50	SC591
	3 6	14:55	17:25	SZ4509
Wenzhou—Chengdu	4	16:40	19:20	SC592
	3 6	18:15	21:05	SZ4510
Guangzhou—Wenzhou	2	10:15	11:50	WH2351
	4	12:55	14:30	WH2540
	3 6	14:20	16:00	CZ3527
	2 4 6	10:50	12:30	MU5340
Wenzhou—Guangzhou	2	12:40	14:25	WH2352
	4	10:20	12:05	WH2539
	3 6	16:50	18:30	CZ3528
	2 4 6	13:30	15:20	MU5339
Shanghai—Wenzhou	1 2 3 4 5 6 7	14:50	15:45	MU5591
Wenzhou—Shanghai	1 2 3 4 5 6 7	16:25	17:20	MU5592
Xiamen—Wenzhou	7	11:45	12:45	MF8517
Wenzhou—Xiamen	7	13:30	14:30	MF8518

(Valid Summer — Autumn 1992)

Sichuan's Cities and Counties Open to Foreign Tourists

Barkam C	馬爾康縣	Nanxi C	南溪縣
Changning C	長寧縣	Neijiang	內江市
Chengdu	成都市	Panzhihua	攀枝花市
Chongqing	重慶市	Shizhu Tujia	石柱土家
Daxian	達縣市	AC	族自治縣
Daxian C	達縣	Songpan C	松潘縣
Deyang	德陽市	Suining	遂寧市
Fengdu C	酆都縣	Wanxian	萬縣市
Fengjie C	奉節縣	Wanxian C	萬縣
Fuling	涪陵市	Wenchuan	汶川縣
Gongxian C	珙縣	Wushan C	巫山縣
Guang'an C	廣安縣	Wuxi C	巫溪縣
Guangyuan	廣元市	Xichang	西昌市
Jiang'an C	江安縣	Xingwen C	興文縣
Langzhong	閬中市	Ya'an	雅安市
Leshan	樂山市	Yibin	宜賓市
Liangping C	梁平縣	Yibin C	宜賓縣
Lixian C	理縣	Yunyang C	雲陽縣
Luzhou	瀘州市	Zhongxian C	忠縣
Maoxian C	茂縣	Zigong	自貢市
Mianyang	綿陽市		
Mingshan C	名山縣	Note:	
Nanchong	南充市	C — County	
Nanchong C	南充縣	AC — Autonomous	
Nanping C	南坪縣	County	

Bus Service from Wenzhou in Zhejiang

Route		Departure	Distance (km)	Main Station(s)
From	To			
Wenzhou West Station	Shanghai	05:05/12:00	643	Qingtian, Lishui, Hangzhou
	Nanjing	14:30	764	Lishui, Hangzhou, Yixing
	Fuzhou	05:05/17:00	416	Wenzhou South, Fuding, Fu'an
	Hangzhou	06:45/14:30/17:10	431	Qingtian, Lishui, Dongyang
	Shaoxing	05:20	414	Lishui, Shengxian
	Jinhua	06:05-17:20 (9 runs)	253	Qingtian, Lishui, Yongkang
	Lishui	06:15-12:15 (4 runs)	131	Qingtian
	Qingtian	06:00-15:00 (10 runs)	55	Wenxi
	Ningbo	05:35	359	Yueqing, Huangyan, Linhai
Wenzhou South Station	Suzhou	11:30	597	Lishui, Hangzhou, Jiaxing
	Hangzhou	05:20/05:40/07:30	434	Qingtian, Lishui, Dongyang
	Putuo	17:20	446	Wenzhou West, Yueqing, Huangyan
	Jinhua	05:30-17:20 (6 runs)	256	Lishui, Yongkang
	Ningbo	05:20/17:40	362	Wenzhou West, Yueqing, Linhai
	Nanchang	13:00	774	Qingtian, Lishui, Jinhua
Wenzhou East Station	Ningbo	06:00/18:00	331	Yueqing, Huangyan, Ninghai
	Tiantai	07:00	243	Yueqing, Huangyan, Linhai
	Yueqing	08:30-15:00 (8 runs)	39	Beibaixiang

Langze Auspicious Festival — A Big Gathering in Hongyuan



This mother with her son on her shoulders (by Pan Zhilin) enjoys the horse racing during the Langze Auspicious Festival in Hongyuan (by Lin Yiping).


Langze Auspicious Festival has a long history and ancient legends on the grassland in northwestern Sichuan, especially in Hongyuan County.

Langze is the name of the festival in Tibetan. *Lang* means ox, one of the twelve animal signs of the duodecimal cycle in the Tibetan calendar; *ze* stands for the month while auspicious represents a warm welcome to summer, the celebration of bumper harvests, a happy life, good fortune and the desire for these to continue. According to popular legends and religious doctrines, it has originated from two sources: the itinerant preaching of Tibetan Buddhism and the open-air celebration of bumper harvests in summer and prayer for a happy life and the healthy growth of cattle and domestic animals. The combination of these activities has evolved into the fixed custom after a long period of development.

As the grassland in northwestern Sichuan has a high elevation and the four seasons are not clearly distinguished, there are only two seasons: the cold and warm seasons. On the grassland with a long winter and a short summer, the short summer is particularly looked forward to. June and July, which are the Ox and the Tiger months in the Tibetan calendar, are the most favourite period of the year, called "the Golden Season". The

vast grassland is carpeted with colourful flowers and rich vegetation whereas the rivers meander through it like white ribbons of *hata*.

During this season, the herdsmen, having survived the menace of winter starvation, are very happy to have rich fruits after a year of hard work and so they cannot help celebrating the happy life.

The history of the celebration of the festival goes back to a time long ago. At the moment the Ox and the Tiger months meet when the festival draws near, both the lamas in the temples and the common folks organize and participate in a series of activities in the open air in areas with rich grass and clear water. The lamas carry out itinerant religious activities including prayers and benedictions in the densely-populated areas. The faithful, all in festive costumes and in high spirits, enjoy good food, participate in many programs including competitions in horse racing, wrestling and local equestrian sports or dance while singing happily. At the same time the old folks narrate to the younger generation the history of their tribe or recite epics. The young men and girls take this festival as a good occasion to select their potential partners. 

Translated by Gu Weizhou

(Continued from page 45)

Travelling Through the Minjiang Canyon

a statue of the Buddha. This huge rock, I was told, had once served as a place where the army commander called the muster roll of officers and assigned them tasks. There was a 66-centimetre-wide cleft in the middle of the rock caused by the earthquake. To the east of the rock, there stood a one-kilometre-wide cliff. Some 60 metres down the cliff was a large stretch of stones without a single blade of grass. Beneath those stones lay the whole town of ancient Diexi.

Today, all that is left of the town were a twisted gate of the town wall, a section of town wall and the ruins of the Town God's Temple on a piece of flatland on the cliff. These objects were the only evidence remaining of the existence of Diexi.

That afternoon, we took a tractor and crossed the dozen-metre-long Longchi Bridge over the Minjiang River to see the outlet of the Lower Lake. Here water roared so loud that we had to shout to one another in order to be heard above the din.


On the way to Songpinggou and Shuimo-gou, we noticed several small lakes, all created by the earthquake. On their shores, there were some grotesquely shaped rocks.

The Qiang People in Maoxian

Maoxian County is inhabited mostly by the Qiang people. It is the only Qiang community in the whole country. According to literary accounts, Yandi, the ancestor of the Chinese, was a Qiang shepherd living by the Minjiang River. People of his tribe were the first to raise silkworms and make clothes with silk. No wonder women here were traditionally so beautifully dressed.

Behind Diexi stood the Canling Mountains, where leaders of the Yandi tribe had been buried.

The next day, we passed the night in the home of a person named Long Changshou in a Qiang village called Yangliugou. Few outsiders ever came to visit this mountain village. We were warmly greeted and invited to sit down for a chat beside a bonfire. Some Qiang girls entertained us with songs and dances. Their high-pitched, clear singing echoed throughout the tranquil valley.

On the way from Jiaochang to the county seat of Maoxian, we saw some Qiang stockaded buildings built on mountains. High above the canyon, they seemed as if they had reached heaven. The Qiang people's language may have been in existence for thousands of years. Much of their ancient practice and culture are still well preserved, even if they seem to be abandoning their practice of living in their stockaded hamlets. 

Translated by Wang Mingjie

Tibet Tour Office in Beijing

The newly-opened Tibet Tourism Office in the Qomolangma Hotel in Beijing provides such services as issuing travel permits, reserving hotels in Tibet, booking tickets and arranging airport transfers. The office is located at 149 West Gulou Street, Beijing.

More Cities Open in Gansu and Hebei

Another 45 cities and counties have been opened to foreign visitors in Hebei and Gansu. These cities are listed below. Foreigners carrying identification can tour these cities and counties without prior permission. There are now a total of 799 cities and counties open to foreign travellers in China.

Hebei: Jinzhou City, Counties of Xinle, Daming, Cixian, Qinghe, Lixian, Xiongxian, Nanpi, Zaoqiang, Quzhou, Weixian, Linzhang, Cheng'an, Jize, Guantao, Feixiang, Ningjin, Weixian, Qiuxian, Guangping, Nanhe, Baixiang, Longyao, Julu, Xinhe, Guangzong, Pingxiang, Linxi, Raoyang, Anping, Jingxian, Fucheng, Dongguang, Yanshan, Suning, Wuji, Shenze, Gaoyi, Gaoyang, Boye and Gucheng

Gansu: Counties of Huating, Xihe, Kangxian and Lixian

Special Tourism Zone in Shanghai

Shanghai plans to open a 14.7-square-kilometre special tourism zone for foreigners on Hengsha Island at the mouth of the Yangtse River. An entertainment centre, international yacht club, shooting range and holiday villas will be built inside the zone. To attract more foreign visitors, Shanghai has decided to hold a series of tourism programmes during the second half of 1992, such as the Huangpu River Tourism Festival, the Shanghai Food Festival and the International Shopping Festival.

Fireworks Festival in Hunan

The '92 Hunan International Fireworks Festival will be held in Zhuzhou in September. The fireworks festival will also offer rich art and trade activities to entertain Chinese and foreign business people and tourists. A fair for privately-owned businesses will be held during the festival. A trade fair will also be held in Zhuzhou from September 28 to October 20 to show more than 1,000 kinds of local industrial and agricultural products. Zhuzhou is one of China's 33 export-oriented commodity production bases.

New Air Routes

Beijing-Nanning-Hanoi, Vietnam Service between these three cities has been resumed. The weekly flights of China Southern Airlines are on Sundays, returning the same day, on a Boeing 737-500 plane. Flight CZ361 departs Beijing at 08:10, arrives in Nanning at 11:10 and departs from Nanning at 12:20, finally arriving at Hanoi at 12:50. Return flight CZ362 leaves Hanoi at 14:00, arrives in Nanning at 14:30 and departs from Nanning at 15:40, and arrives at Beijing at 18:40.

Wenzhou-Kunming/Guiyang/Fuzhou/Zhengzhou The local aviation company of Yunnan Province and South China Airlines flies the Kunming-Wenzhou and Wenzhou-Zhengzhou routes using Boeing 737's. China United Airlines and the Guizhou Aviation Company will jointly fly Fuzhou-Wenzhou and Guiyang-Wenzhou routes.

Shenzhen-Haikou This one-hour flight takes place twice a week, on Tuesdays and Fridays. The Haikou-Fuzhou-Harbin, Haikou-Xiamen and Haikou-Fuzhou-Dalian routes will be opened later this year.

Gold Leaf Tibetan Buddhism Classics Found

The 300-volume classic work is called *Kagyur of the Tibetan Tripitaka*, being inscribed more than 800 years ago and is one of the classics of Tibetan Buddhism written during the Song Dynasty (960-1279). The discovery was made at the five-storey wooden dwelling of a Tibetan herdsman in Nangqên County of Yushu Tibetan Autonomous Prefecture in Qinghai.

Dinosaur Fossils Near Chongqing

Hundreds of fossils in Jiangbei County near Chongqing in Sichuan Province have been discovered. The fossils, pressed inside stones in a hill slope, date back 180 million years, predating fossils found in Zigong, Sichuan by 20 million years. Tourists will be able to visit the excavation site and examine the fossils when the site is opened to the public in September.

Silk Road Express Rail Route

A luxury train, the Silk Road Express, jointly managed by the Lanzhou Railway Tourist Service and the China Huayun Tourist Service, now runs between Xi'an, capital of Shaanxi Province, and Alataw Pass bordering the Republic of Kazakhstan. It operates without a set timetable and stops at any of the stations along the old Silk Road whenever passengers request to do so in advance.

Liao Dynasty Buddhist Temple

Dajue Temple, first built in 1068 during the Liao Dynasty (916-1125), will soon be open to the public. This Buddhist temple has the architectural style of the Qidan (Khitan) nationality who founded the Liao Dynasty. Covering an area of 9,500 square metres, the complex includes six courtyards, several palaces, a bell tower, dormitories for monks and a garden. It has been renovated several times.

Border Development Zone in Yunnan

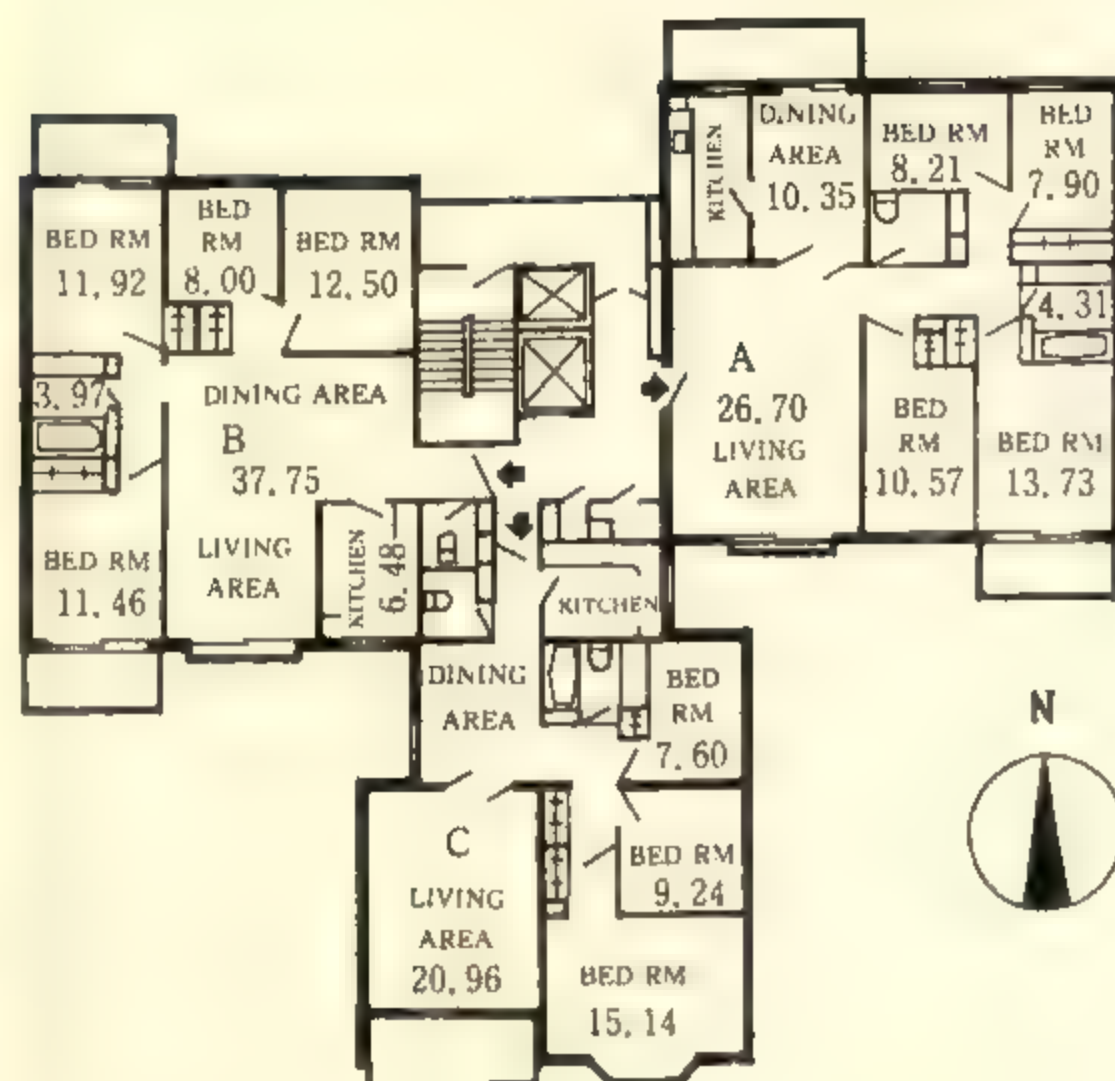
Special development projects in the Jiegao Economic Zone along the Burma border some 900 kilometres from Kunming call for completion of the first phase of a large business complex with a total investment of US\$ 3.88 million by 1993. This complex on 1.6 hectares will include shopping centres, an office block, recreational facilities, restaurants and residential buildings. In addition, there are presently under construction facilities for electricity, water supplies, telecommunications and transportation. The second phase will include hotels and residential buildings.



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JIAODONG PENINSULA

In our next issue, CHINA TOURISM takes you to historic Shandong, with a focus on highlights of the Jiaodong Peninsula. After a day in bustling Qingdao, we take you to quiet fishing villages on the eastern end of the Jiaodong Peninsula and the legendary Penglai Island supposedly just north of Penglai County before making an excursion into Shandong's interior to appreciate folk arts and crafts in Weifang.

- A Day in Qingdao
- Jiaodong Peninsula Fishing Villages
- Penglai Island — A Taoist Paradise
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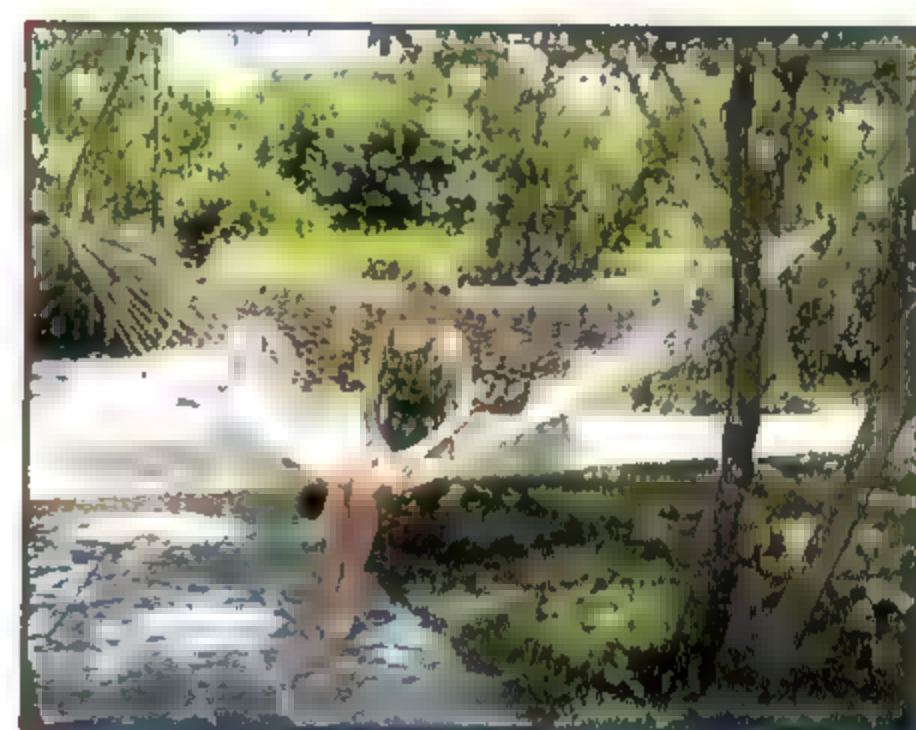
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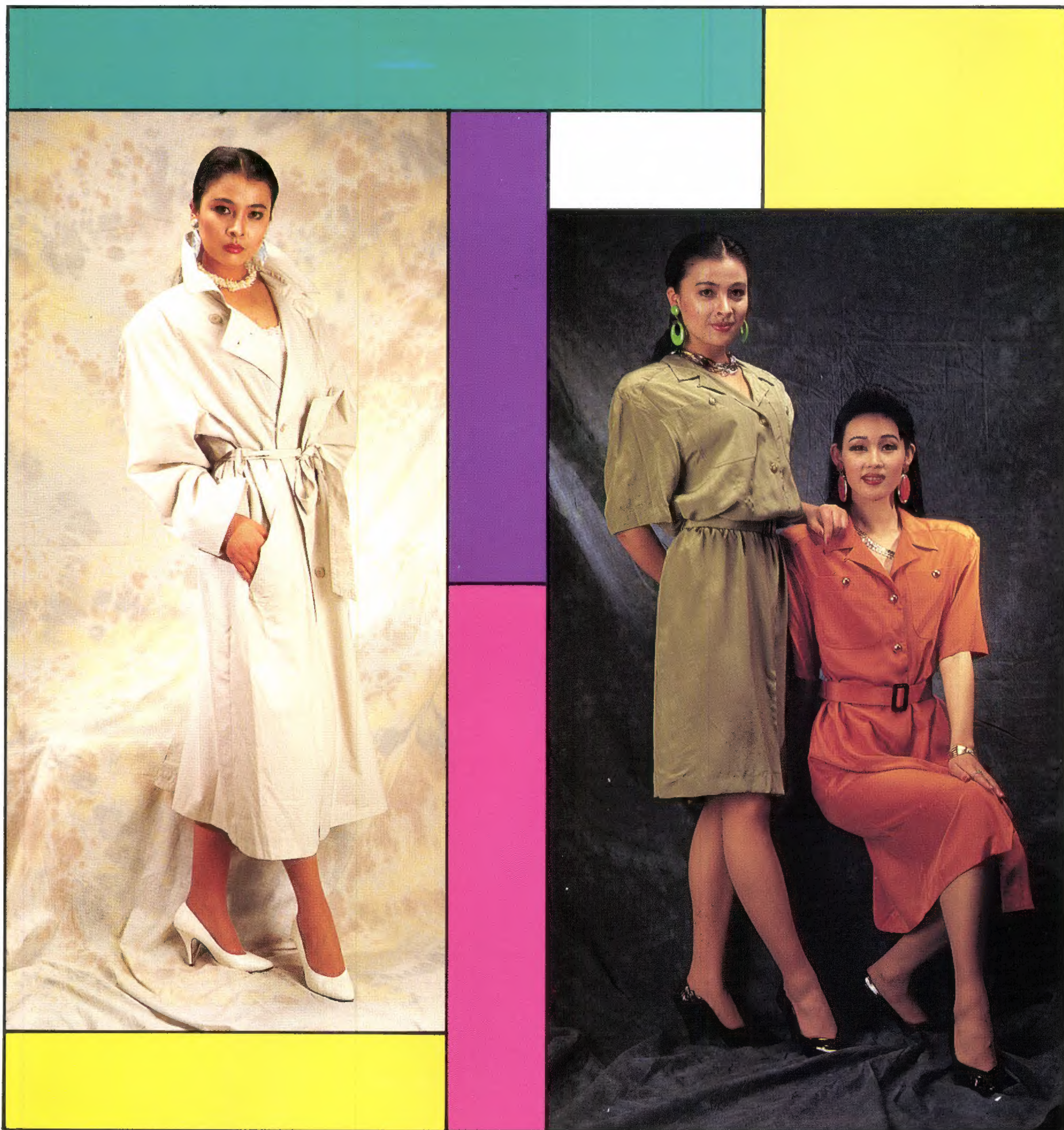
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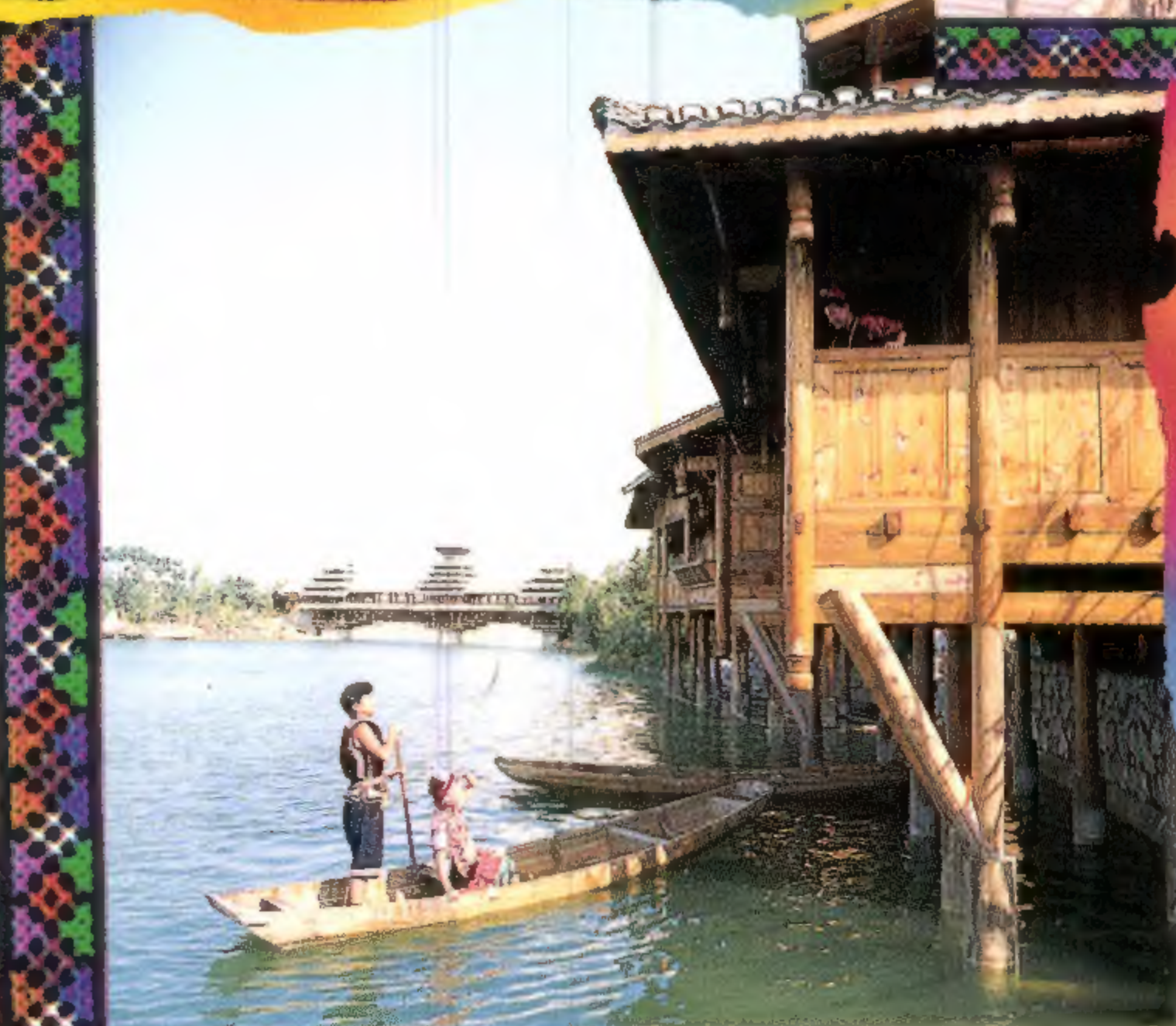
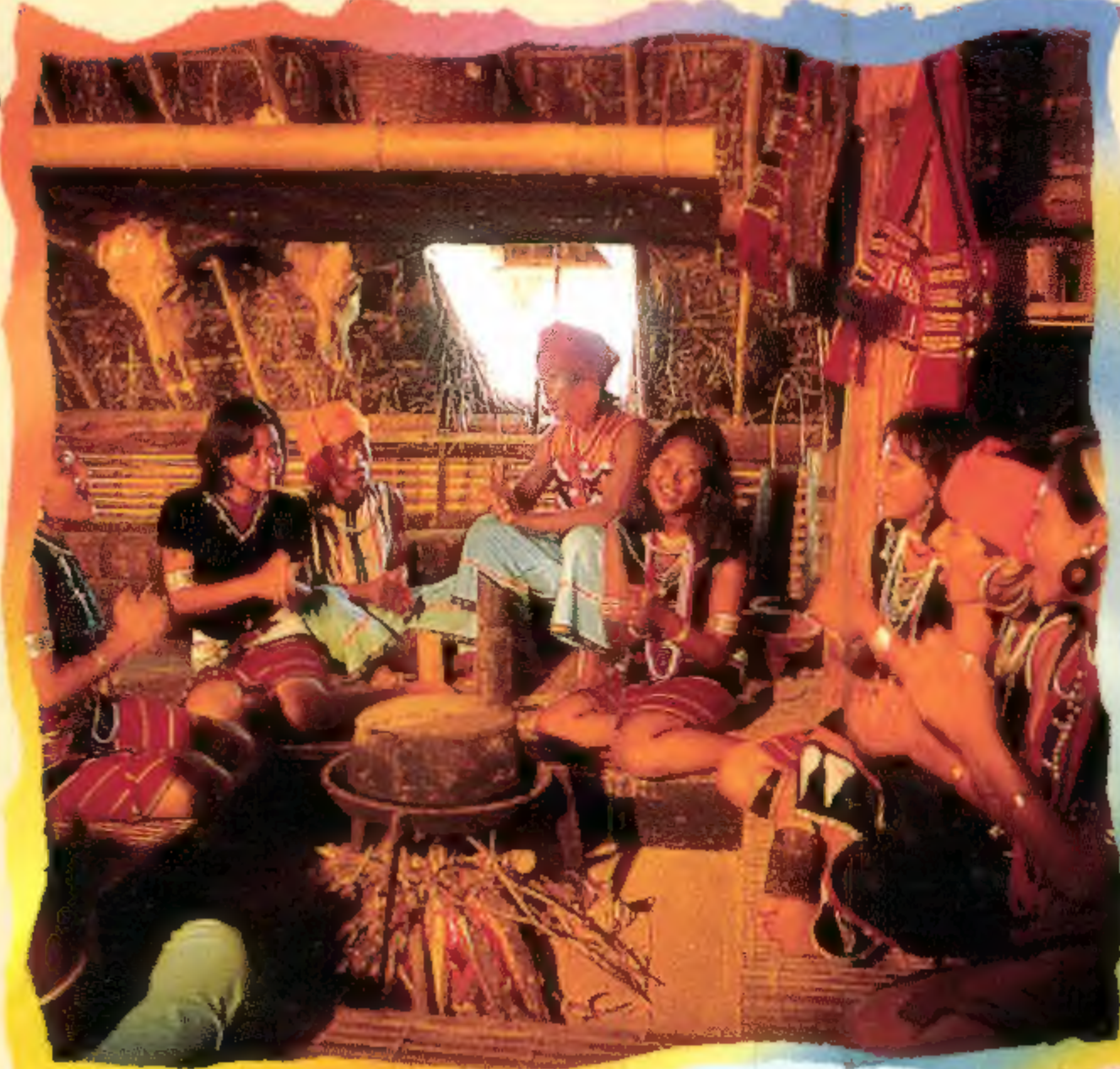
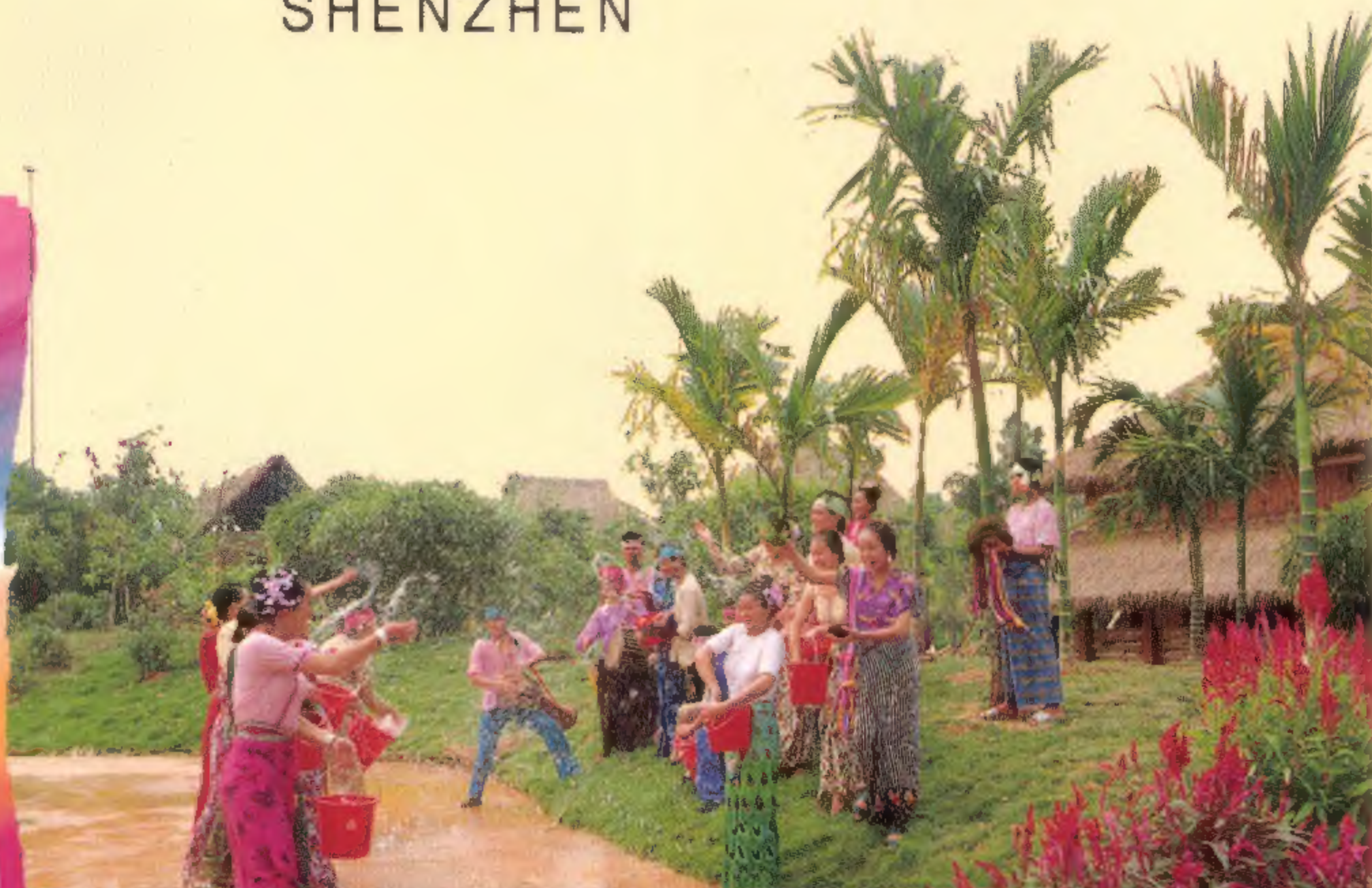
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China Folk Culture Villages

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With an area of 180,000 square metres, China Folk Culture Villages is adjacent to "Splendid China" Scenic Spot. Built in the Villages are 24 villages of China's minority nationalities who are living in Yunnan, Guizhou, Sichuan, Tibet, Hunan, Xinjiang, Inner Mongolia, etc. as well as more than 20 well-known scenic spots, which are all built on the scale of 1:1. Here you can enjoy the performance of folk song and dance, and folk acrobatics presented by a few hundred minority artists. You will also get some idea of folk arts, and customs and lives of China's various minority nationalities.



- * China Folk Culture Villages consisting of the world's largest number of minority nationalities
- * The world's largest man-made stone forest, banyan, waterfall, cave and the largest laser folk music fountain in the world
- * Appreciating all kinds of folk customs and local conditions
- * Enjoying primitive, graceful song and dance
- * Having a taste of unique flavour of local snacks and delicacies
- * A grand "Folk Arts Parade" held each day
- * Folk festive celebrations held each month



CHINA TRAVEL SERVICE (HONG KONG) LIMITED

(General Agent for the Business of "China Folk Culture Villages" in Hong Kong, Macau, Taiwan as well as Overseas)

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